

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

Home News.—The cruiser debate practically came to an end on January 31, and an early vote was expected at that time. Senator Borah introduced a diversion in the debate by demanding that, at the same time, a reservation be adopted providing a re-examination of sea law in time of war. He held that the Kellogg Pact had completely modified present law. The next day, President Coolidge was quoted as against the Borah proposal because “in time of war neutrals would hereafter have very little rights anyway.” It was quickly pointed out, however, that a more fundamental objection existed to the proposal than this, which was that by the Kellogg Pact there will not be any neutrals, since every signatory will be obliged to take sides against the aggressor nation, which will be that one which refuses to submit the dispute to arbitration. A further conflict arose with regard to the time limit of three years set by the bill for the construction of fifteen cruisers. Both President Coolidge and President-elect Hoover were against the time limit. The President let it be known that if the time limit were removed, he would be in favor of immediate construction of some of the cruisers. It was apparent, however, that a clear ma-

jority existed for the construction of fifteen cruisers within three years.—The \$24,000,000 drive adopted by the Senate met serious opposition in the House, where a large group expected to defeat it. The Anti-Saloon League, however, immediately turned its guns on that body and it was felt that it would not be surprising if it followed the Senate's example. However, it was given out from the White House that the President would veto the deficiency bill if the dry-fund proposition remained in it. The first test-vote in the House was unfavorable.

President-elect Hoover continued to attract national attention during his stay at Miami Beach. He alternated fishing trips with interviews and the writing of his inaugural speech and his message to Congress. Nothing whatever was allowed to leak out about the formation of his Cabinet, except the definite word that Ambassador Morrow would not be in it but would return to Mexico. An interesting diversion to Mr. Hoover's activities was the visit paid to him, on January 29, by ex-Governor Alfred E. Smith of New York. They spoke pleasantly together for twenty minutes. Hoover headquarters announced that the proposed Prohibition investigation would be enlarged by making it an inquiry into crime with a special reference to crime connected with the Eighteenth Amendment and the Volstead Act. The return of Governor Stimson from the Philippines was taken to mean that he would be the new Secretary of State.

Afghanistan.—Reports indicated that the Government situation was unsteady. While Habibullah continued in power, there were rumors that King Amanullah would be again returned to the throne. On January 28, the Afghan Legation in London announced that according to advices received from the Foreign Office in Kandahar, King Amanullah had rescinded his abdication. He did so, it was stated, in response to incessant appeals from an overwhelming majority of Afghan nationals. Meanwhile, however, Habibullah announced the formation of a Cabinet, under the Presidency of Kabir ed Din, step-brother of King Amanullah. In the House of Commons on January 30, Sir Austin Chamberlain emphatically announced that the British Government had no intention of interfering in Afghanistan's internal affairs by supporting any of the parties fighting in the present civil war. Answering a question by a Labor member the Foreign Secretary said:

His Majesty's Government earnestly desires the establishment of a strong central government in Afghanistan and it will be pre-

pared, when this government is established, to show its friendship for the Afghan people by giving it such assistance as it can in the reconstruction and development of the country.

King Amanullah has formally announced his abdication to his Majesty's Government. Consequently, until it is clear that, despite this abdication, he is regarded as their king by the Afghan people generally, his Majesty's Government will be unable to regard his Government as the rightful Afghan Government.

A few days earlier, in the face of persistent allegations in German newspapers, the Baldwin Government denied that Colonel T. E. Lawrence of Arabian fame had been in Afghanistan during the present trouble. From Moscow, on the other hand, it was said that steps were being taken by Soviet Russia to replace Amanullah on his throne.

Austria.—Statistics showed an increase in unemployment since November. The chief cause of this was considered to be over-taxation. Besides public taxation by the

Unemployment State, there exist many private associations which levy a compulsory tax on owners and workmen. It was charged that these institutions all have a more or less political background and that the money they raise is used to further political interests and maintain a staff of employees. However, the improvement in foreign commerce gave hope for the future. In Austria's imports and exports, Germany held the lead, with an increase of eighteen per cent in its trade turnover with Austria. The United States ranked fifth in imports and tenth in exports. The increase in the total American trade turnover was fifteen per cent. Notwithstanding this increase in foreign commerce, Austria's trade relations with neighboring countries had decreased, owing to the high customs tariffs of these States. It was feared that both industry and agriculture would suffer greatly by the proposed tariff advances of the federal railways.

Bolivia.—Reports that the country was making large purchases of war materials in England gave rise to rumors that the differences with Paraguay over the recent frontier clashes might break out again.

Paraguay Relations

Official explanation, however, was made that the shipment of arms said to be en route to Bolivia was ordered in 1926, for the routine replacement of army supplies and ammunition. Meanwhile, announcement was made that Paraguay had designated Dr. Enrique Bordenave and Dr. Francisco C. Chavus to represent Paraguay at the Pan-American Commission of Inquiry into the Chaco dispute. Their appointment completes the Commission, whose personnel, consisting of nine members, two each appointed by Bolivia and Paraguay, and one each by the United States, Mexico, Colombia, Uruguay, and Cuba, is as follows: the United States, Brig. Gen. Frank R. McCoy; Bolivia, Sr. David Alvestigui and Sr. Enrique Finot; Paraguay, Dr. Enrique Bordenave and Dr. Francisco C. Chavus; Colombia, Sr. Enrique Olaya, Colombian Minister to the United States; Cuba, Dr. Manuel Marquez Sterling; Mexico, Fernando Gonzalez Roa, a delegate to the recent Pan-American Conference; Uruguay, Gen. Guillermo Ruprecht.

Brazil.—The Fides News Service reported an important movement toward the Catholic Church among the Japanese. With the recent baptism of a class of fifty

Japanese Converts

candidates the total number in the vicinity of the capital, Sao Paulo, rose to 559. The remarkable work among the Japanese immigrants to Brazil was inaugurated in November, 1926, in Japan itself by the Rev. H. Heuvers, S.J. Starting early in 1927, he instituted the practice of working with the immigrants in the quarters set apart for the Nippo-Brazil Association, where for eight days previous to leaving they gathered for preparation. Here Father Heuvers was able to address groups of from 300 to 800 and to distribute much Catholic literature. In May, 1928, a new home was obtained at the immigration station and the eight-day stay then took on the appearance of a mission, with daily Mass and instruction on Catholic fundamentals and ceremonies. Father Yamanaka, a native Japanese priest and a graduate of the Propaganda College in Rome, was assigned to assist Father Heuvers. At Sao Paulo the work begun in Kobi was zealously continued under the direction of Father Guido del Toro, S.J., ably assisted by a small group of catechists. In the nearby city of Santos, a large port where the Japanese disembark, another Jesuit, Father Guash, was entrusted with the same apostolate. In the city of Rigistro Father Rosenhuber, S.V.D., was put in charge, Father Kucher, S.J., who recently arrived from Japan with the highest recommendations from Japanese officials for this Catholic apostolate among the immigrants, is engaged in visiting the Japanese living inland. Extremely interesting is the fact that the Japanese Government seems quite willing to have its nationals accept Christianity when they emigrate, in order, according to the declaration of a Japanese deputy, to remove the stigma from Japan as being a completely pagan nation. There are over 30,000 Japanese in Brazil. A move to send Buddhist priests to Brazil was reported to have been checked by the Foreign Office.

Bulgaria.—Progress was reported on the Greco-Bulgarian treaty of friendship, Italian encouragement for the same being stated. The report that General Volkoff, Minister of War, would be made Minister at Rome, aroused considerable speculation as to a decided change towards pro-Italian policy on the part of Bulgaria. General Volkoff had the reputation of strong pro-Italian leanings.

China.—Announcement was made on January 30, that the Japanese Privy Council had approved the Sino-Japanese customs tariff, a move that was interpreted to constitute *de facto* recognition of the Nanking Government. Meanwhile, negotiations continued over the long-pending Tsinan incident, but the outlook for the Nationalist Foreign Minister, Dr. Wang, and the Japanese Minister to China coming to an agreement was not encouraging. Meanwhile, Catholic circles in China were considerably disturbed by the announcement that the Rev. Edward Young, C.M., attached to the Catholic Mission at Kan-

Priest Kidnapped

chow in the Kiangsi province, had been kidnapped by Chinese Communists and was being held for ransom. As Father Young is an American, the consulate at Hankow made direct representation to the Chinese authorities for immediate action to effect the release of the missionary. At the same time, the American Minister at Peking, John V. A. MacMurray, instructed Mr. M. F. Perkins, counsellor of the Legation, to take up the matter. Father Young was, in consequence, very shortly released.

France.—Great warmth marked the opening of the discussion of Alsatian affairs, which occupied the attention of the Chamber of Deputies intermittently during the last week of January. Most of the Alsatian representatives took part in the debate, nearly all of them pleading for a greater degree of self-government for their people. Here their unity ceased, for the practical measures advocated were colored by the diversified political creeds of the Deputies, ranging from extreme Left to Right. In replying to their demands, Premier Poincaré stressed the material aid given the Rhine Provinces since the War, stating that the Government had spent 2,000,000,000 francs in reconstruction and in reclamation of agricultural lands, and an equal amount in protecting the people from a financial panic in the 1922 debacle of the mark. He repeated his assurance that the Government realized the complexity of the present situation, and pleaded for patience and mutual forbearance.

Germany.—The new budget bill was the first subject of debate when the Reichstag resumed its session after the Christmas recess. The necessary total was estimated at 9,900,000,000 marks (about \$2,376,000,000). The estimated deficit of about 600,000,000 marks which confronted the treasury was to be covered by increased taxation, if Herr Hilferding, the Minister of Finance, had his way. He wisely insisted that the Government must balance the budget without having recourse to internal or foreign loans. This became all the more imperative in view of forthcoming discussions on reparations. The Finance Minister was prepared to withstand the opposition from the Bavarian and other Deputies who had registered protests against the proposed increase of taxation on beer, sugar, tobacco and inheritances. The tax on beer alone was expected to increase the revenue by 165,000,000 marks. Parliament was expected to give little time to any other legislation during the next two months of debate on the budget. Meanwhile Chancellor Müller was working for a solid coalition Government to receive and consider the decisions of the reparations experts.

Great Britain.—National interest centered in the visit of the Prince of Wales to the distressed mining region of North England. While it was hardly hoped that the Prince, any more than Parliament, would find an economic solution for the unemployment and misery from which the people of the Durham and Northumberland fields and

of the Rhondda district were suffering, his first-hand contact with the situation tended to arouse the sympathy not only of the nation but even of the outside world. The Prince, who was making his visit entirely informal, showed himself cordial and affable wherever he went, and chatted intimately with members of the miners' families, especially the children. The Royal Relief Fund was reported to have reached more than \$5,000,000. Half of this was by voluntary subscription, while the other half was from the Government, which was contributing one pound for every pound donated by the public.

Italy.—In a meeting of the Council of Ministers on January 25, at which four high naval officers were in attendance, a naval building program, to be inaugurated in the summer of the present year, met with the approval of the Council. Thirteen ships are to be started: 2 battle cruisers of 10,000 tons each, 2 scouting cruisers, of 5,000 tons each, 5 submarines and 4 destroyers. This program, added to ships built, building, or authorized, would give Italy 24 cruisers, 35 submarines, and 75 destroyers.

Japan.—The royal family went into mourning on January 27, because of the death of Prince Kuni, father of Empress Nagako. The Empress was at the bedside when her father died. Prince Kuni, born July 23, 1873, was popularly regarded as one of the most democratic members of the imperial family. During the Russo-Japanese War he served as Major. He studied military affairs in Germany from 1907 to 1910. In 1923 he was created General in the army and at the time of his death was a member of the Supreme War Council. In recognition of his life-long devotion to the army, the Government posthumously promoted him to a Field Marshalship and invested him with the Grand Necklace of the Order of the Chrysanthemum.

Jugoslavia.—The Radical party, after a rule of over twenty years, was dissolved on January 24 by King Alexander, along with Democrat, Independent Democrat, Serbian Peasant, and Socialist parties. The Radical paper, *Samouprava*, was suppressed. No action was reported on renewing the Nettuno Treaty with Italy. Cordial relations with Italy were prophesied by the press. A single penal code was decreed for the whole Yugoslav State on January 27. The proposed interconfessional law, regulating the relations of the different religious bodies with the State and with one another, was regarded as an important problem to be faced in the near future.

Mexico.—Evidence continued to pile up that relations between Mexico and the United States were not all they should be, and that Mr. Morrow's task was far from completed. A third group of foreign experts began to investigate the railroads in the interest of the International Bankers' Committee. This action was taken to forecast

Alsatian
Debate in
Chamber

Added
Naval
Building

Prince
Kuni Dies

Budget
Debate

Parties
Dissolved

Miners
Relief

Continued
Difficulty

an attempt to include the railway obligations in the general financial settlement which Mr. Morrow was working to achieve. Meanwhile, the Agrarian party, the most powerful in the present legislature, held its fourth national convention in Mexico City. The program which was presented to it for adoption was frankly Bolshevistic, for it called for suppression of the Senate and the Chamber of Deputies and the substitution of assemblies of workers and peasants; and also suppression of governmental departments and the arming of the Agrarians. It further proposed the suppression of foreign and domestic debts.

An important document on the religious question was issued on January 18. It was a bulletin signed by Felipe Canales, sub-secretary of the Department of the Interior.

Religious Issue

Optimists saw in this bulletin a ray of hope in that it acknowledged the existence of private worship, which does not fall under existing laws, and that it does not forbid private marriages provided the contracting parties are able to show a civil marriage already contracted. In all substantial, however, the bulletin was an energetic restatement of the position of Calles, with its insistence on "obedience of the law" and on the intention of the Government to subject all Mexicans to it in the religious dispute.

Russia.—On January 24 there took place in Moscow the summary trial of 150 followers of the exiled Leon Trotsky, who had been arrested on the preceding day on charges of "fomenting civil war." They were sent to "rigorous isolation" for an indefinite period. Trotsky himself was said to be on his way to a residence in Turkey.

Trotsky Adherents Punished

A treaty was signed at the Soviet Foreign Commissariat in Moscow on January 25 between Germany and Soviet Russia. The two States pledged themselves to submit all disputes between them to a joint commission consisting of two Germans and two Russians. The commission would examine conflict and suggest means of settlement. The treaty was regarded as an adjunct to the 1926 Soviet-German "Berlin treaty of non-aggression and neutrality."

New Treaty

The full text of the Litvinoff protocol, which the Soviet Government urged the Polish Government to sign so as to anticipate the Kellogg Pact, was published in Warsaw on January 2. The covering note stated that "the Polish Government will contract a definite moral obligation to procure ratification of both the Kellogg Pact and protocol with the utmost possible speed." All Kellogg Pact signatories were invited to join. The Baltic States, however, would have to wait on Poland and Moscow. Poland's refusal to agree to this latter arrangement upset M. Litvinoff's plan, which appeared to be predicated on the non-ratification by the United States of the Kellogg Pact, and caused uneasiness in Moscow, as giving Poland an opportunity to form a Baltic bloc, much feared by the Soviets.

Litvinoff Protocol

Spain.—An attempted revolt of artillery troops was quickly crushed by the Government on January 29. News of the outbreak and of its failure was communicated to the National Assembly and to the press by Premier de Rivera, who stated that the Government had discovered the plot and forestalled the action of the conspirators everywhere except in a single regiment stationed at Ciudad Real, in south-central Spain. In that city the rebel troops seized the police station, and for a few hours practically controlled the town, stationing their guns at strategic points on the railroad line and the highways. The Government troops made no attempt to recapture the city, but dropped circulars from an airplane, offering easy terms of surrender for all but the responsible leaders. The rebels returned to their barracks and permitted the Government troops to occupy the city without opposition. All the officers of the rebel regiment were arrested, and it was reported that three of their leaders had been sentenced to death. On the same day the Premier announced that former Premier Sanchez Guerra, an opponent of the present regime, who had been living in exile at Paris, had been arrested at Valencia while trying to enter the country in disguise. How far he was implicated in the artillery revolt had not been established, but after he had been detained by the military authorities he was turned over to the civil power. The Premier had risen from a sickbed to handle the revolt and retired again two days later when quiet was restored.

Rebel Outbreak Quelled

League of Nations.—The League of Nations entered on its tenth year on January 10.—The vote of the opium commission not to send its vote to the Council of the League caused dissatisfaction to the Chinese delegate, Wang King-ky, who posted a protest in the League press room on January 29. "The disastrous situation," he stated, "resulting from Chinese foreign relations opens the door of helpless China to great floods of poisonous drugs."

Opium Commission

George Barton conceived the idea of writing to various Catholic leaders around the country in order to verify a suspicion which he entertained—that the recent presidential campaign had been productive of immense good to the Church. The answers he received confirmed the suspicion, and some of them will be published in an article next week.

In "His Majesty the Child," Rita C. McGoldrick will recount what she heard and what she said after the distinguished psychologist had finished her paper on "The Rights of the Child." Sister Eugenia recently paid a visit to Ireland. She has set down one of her memories in "A Glimpse of Castlebar."

The Catholic University of Japan is not altogether unknown to American readers. Next week, Thomas A. Johnston will once more recount the interesting story of its tribulations.

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The Cardinal Gibbons Institute

FIVE years have passed since a group of large-hearted laymen, under the leadership of Archbishop Curley of Baltimore and Admiral Benson, met to plan for a work that would bring the age-old, world-wide experience of the Church to bear on the American Negro. They faced not so much the task of teaching the doctrines or providing the sacramental helps of the Church to those who could benefit by them. Priests, Religious and teachers had already undertaken this work, and shown themselves second to none in the world for their devotion. They undertook rather to attack at its source the questions raised by the conditions that the young colored man and woman must actually face in the modern world. It was a question of opening to them, once and for all, the gates of opportunity, the hope of a profitable and honorable career, the possibility of useful leadership, or of leaving the gates forever closed, and thereby piling up an ever-growing reckoning of migration, poverty, race conflict, sickness, dependency and crime.

Catholic organizations, notably the Knights of Columbus, people of both races throughout the country, together with members of the Hierarchy and the clergy interested themselves in the project. The result was the Cardinal Gibbons Institute, the first undertaking ever set on foot by the group of Catholic laymen in behalf of the colored race. The pioneers benefited both by the experience as well as the unstinted good will of the older, secular institutions for colored educational welfare, such as Hampton and Tuskegee Institutes.

At present, the Cardinal Gibbons Institute is an active, going concern. Under thoroughly efficient management it is not only training colored young men and women in citizenship, character and useful arts, but is doing immense good to the Negro population at large, non-Catholic as well as Catholic. Despite the fact that it still works under a severe handicap as to equipment, with the most precarious means of support,—practically from month to month—it is solving vexed problems for the benefit of the entire nation.

A national campaign, under the direction of an Advisory Committee, composed of representative Catholics, with headquarters at 31 Nassau Street, New York City, has been formed, in order to provide, by a modest Endowment Fund, some more permanent means of carrying on the work of the institution. Mr. John G. Agar, of New York, is the President of the same. It can hardly be believed that, even with all circumstances considered, the entire credit of actual enterprise for the Negro race should remain exclusively with those who are not members of the Church. The cooperation of Catholics throughout the country with the Cardinal Gibbons Institute will open a new vista of hope for the colored race in this country.

The Searchlight on the Senate

TWO weeks ago Senator Dill, of Washington, pointed out a new and serious danger which is threatening all our politicians and budding statesmen. "We have reached an awful time," he said, as he glanced at the blanched countenances of his brethren of the Senate, "when men in politics can no longer get behind closed doors, and keep their votes secret."

We yield to none in our veneration for the Senate. With the framers of the Constitution, we think it an excellent institution, as necessary as water, and as useful as soap. In fact, our veneration is so great that we desire to know more about it. We never come across the statement in the *Congressional Record*, "After five hours and forty minutes spent in executive session the doors were reopened" without feeling that the Senate has unwisely hid its virtue under a bushel.

The secrecy which called forth Senator Dill's resentment was that which veiled the debates, and subsequent votes, on the confirmation of Mr. Roy West to be Secretary of the Interior. A vigilant newspaper correspondent, Mr. Paul Mallon, had secured what purported to be a record, naming the Senators who voted for Mr. West, and those who voted against him. He at once put his story on the wires, and the public read it with avid interest. Unfortunately, however, as Senator Dill has observed, no one knows whether it is untrue or correct. A Senator falsely accused by irate constituents of voting for or against Mr. West has no defense, since his oath of secrecy seals his lips.

It is not to be denied that crises can exist which call for secret executive sessions. On the other hand, it seems to many that the Senate carries its rule too far. The debate on Mr. West involved, so far as we can discover, no delicate question of international relations. The point at issue was whether a man who had maintained professional and personal relations, over a course of years, with the leading exponents of the power trusts, could deal properly with these exponents and trusts in his official capacity as Secretary of the Interior. Mr. West affirmed that he could, and the Senate appears to have agreed with him. Why the Senate followed its approbation of this official with a refusal to allow the vote to be published, is hard to understand, nor is it particularly complimentary to Mr. West. Is the Senate ashamed of

what it did? If its action can be defended, why does the majority which confirmed him take refuge in silence, and decline to defend it?

We have had enough secrecy in connection with official grants of public property to private corporations. One example, which the public still remembers, led to conspiracies and combinations which called forth the severest condemnation of the Supreme Court of the United States. That example, it is true, was not given by the Senate; in fact, it was through the Senate, goaded by Senator Walsh, of Montana, that the secrecy was unveiled. This alone, it seems to us, should show the Senate that secrecy does not always pay.

The College Temperance Society

IT is a pleasure to note that the total abstinence societies are gaining ground in our colleges. Letters which have come to us show clearly that our young men and women are alive to the perils against which the movement is directed. Appreciating the Catholic principles on which the Catholic temperance or total-abstinence society is based, they are anxious to support it.

To Catholic educators, whose one purpose in life is to care for the flock entrusted to them by Divine Providence, this response is a source of deep satisfaction. In that satisfaction AMERICA, which has urged temperance and total abstinence for the young for many years, shares fully.

At the same time, it will not do to blind ourselves to the subtle dangers connected with movements of this kind. Writing in these columns some weeks ago Mr. Wayne Smith observed that an association which has stood in the first battle line for temperance for several generations, had lost much of its usefulness in Ireland because of unfortunate memories connected with its name. Temperate men did not care to join it, because public opinion now stamps this excellent society as the last refuge of drunkards!

Can we not find a better name for the associations which we are trying to popularize among our students than "total abstinence" or even "temperance?" A rose by any other name is just as sweet, but, if it comes to adages, a good name is better than much gold.

A second peril is far more serious.

When Arnold went to Eton many years ago, he went as a missionary to a pagan community. Unfortunately, in later years, his own belief in the Divinity of Our Lord became somewhat attenuated, but at the outset his stated purpose was to make Eton the mother of Christian men. Critics said, however, and with some justice, that too many of his products were snuffy young square-toes, who talked like Stiggins and Pecksniff, and made general nuisances of themselves.

Now every Catholic realizes the traditional Catholic horror of anything approaching Pharisaism. One of the first prayers the little Catholic child learns, in substance, if not in words, is *mea culpa, mea culpa, mea maxima culpa*. From the very beginning, we feel quite at home with the Publican down near the door. We know that we are poor sinners, but we do not talk much about it,

and we are not at all discouraged about it, either. We are well aware that Our Lord came to save sinners, that He will help us, and that even if a long Purgatory awaits us, all will be well in the end. If we join a Catholic society, it is not to show that we are better than others, but to help us to become less negligent and sinful than we actually are.

The good Lord knows that we have had far too much—not we Catholics particularly, but this country—of the Stiggins-Chadband-Pecksniff kind of torch-light parade virtue in this country. The result is much organized talk about temperance, but not much real temperance. A look at Congress where men vote for more Prohibition legislation, with the smell of whisky on their breath, is sad evidence of what we mean. There should be nothing of this about our college societies. Let us find a suitable name, first; and then, as for members, forget the practices of the recruiting sergeant.

These societies, whatever their name, should consist of members whose first purpose is personal sanctification through prayer, the Sacraments, and the practice of self-denial. Herrick's advice for Lent, "Starve thy *sin*, not *bin*" was at least half right, even if all wrong in denying the value of fasting and abstinence. Our aim is not excellent young total abstainers but excellent young Catholics who voluntarily abstain.

The Park, the Cradle and Uncle Sam

A WAR in a confined area may be highly important in its results. Such a war is now going on in Colorado, and the issue, apparently, is nothing more serious than that involved in allowing Federal jurisdiction over a State park.

Of course, the lure of the transfer is that the Federal Government will not only give a service which the State cannot give, but that it will, in addition, make improvements which the State cannot afford to make. That is the ancient lure; or, in plain English, the lie by which these changes are usually effected. No citizen of sound mind should need to be told that the Federal Government gives nothing which it does not first take from him. Next, it should never be forgotten that whatever the Federal Government subsidizes, with money taken from the citizen, it controls, lock, and barrel, bag and baggage. Once it gains entrance, as Mr. Thomas F. Mahoney writes in the *Denver Catholic Register*, consideration for the State ceases. "The State has no rights," he quotes Senator Nye as saying in effect, "which this Federal bureau is bound to respect."

Whol volumes could not set forth more clearly the disastrous effects of this Federal cooperative "fifty-fifty" fraud. To those individuals who claim that a Federal Department of Education could not possibly invade the constitutional rights of the several States, we commend a study of this little controversy in Colorado.

Meanwhile, the good people who are determined to put Uncle Sam in charge of our mewling infants are busy at Washington with the Newton bill. The physicians are against this bill, but the lobbyists are for it. Since any lobbyist knows more of maternity and infant hygiene than

the whole college of physicians and surgeons, the bill will probably pass.

"Whoopee" Courts and Police

SINCE the Chief Justice of the United States rarely speaks or writes "for publication," the authorized interview which Mr. Basil Manly published in the *New York World* and associated newspapers some weeks ago is unusually significant. Presumably, Mr. Taft himself choose the three topics which he briefly discussed: the prevalence of materialistic ideals, the improved relations between capital and labor, and the need of better organization to put down the growing lawlessness and crime in this country.

In relation to the last point, the Chief Justice recommends no revolutionary measures, bad as the situation is. All that is needed to check crime, or, at least, the extraordinary manifestations of crime from which the country is suffering, is "the effective cooperation of all the forces of law and justice." Coming to details, Mr. Taft postulates honest police forces to detect and arrest criminals, and the orderly administration of justice in the courts to convict them.

Briefly, Mr. Taft asks for nothing which, by supposition, does not exist at the present time in every community in this country. Unfortunately, the supposition is false. There are not many cities or localities in which crime is directly encouraged, but it is fast becoming the fashion to attack crime and criminals by "whoopee" courts, and even more "whoopee" police.

General Smedley Butler introduced the style in Philadelphia. He figured in the headlines for several months, and more than one cartoonist rose to fame by simply reproducing on paper the General's curious notions of law and order. A man with all the simplicity of the dove and none of the serpent's astuteness, this doughty leader of marines once announced that under his administration, certain vexing details found in the bill of rights of the Commonwealth of Pennsylvania would be brushed aside in order to convict criminals more swiftly. A man's house might be his castle in Great Britain, but not in Pennsylvania: hence search warrants and other absurdities were not necessary as often as any policeman desired to enter a house and hale the inhabitants off to jail. Philadelphia lived in hectic times, but as soon as her reformer departed, most of the work he had tried to do, had to be done over again.

It is all very well to boil over with indignation at the sight of crime. But it is not well to forget that you cannot convict a criminal except by the due process of law. "Whoopee" methods make the first page of the morning paper, but they cut a sorry figure on review before the higher courts.

New York now has a new police commissioner who began his reign by stating that the criminal has no constitutional rights, and that they are not good citizens who assert the contrary. Chicago appears to be similarly afflicted. Every week the new head of the police throws out a "dragnet" which brings to the jails a number of

queer fish. One cast of the net entangled 3,000, and another 2,000. But the chief justice of the city courts, a man whose public record indicates that he is at least as anxious to put down crime as any policeman, is beginning to object. He cannot see what is gained by arresting great masses of alleged criminals "without convicting evidence."

Nor can we. It is apparently the contention of the Federal Government that resistance to a Prohibition agent is properly punished by instant death. It would be regrettable indeed were this summary procedure to be substituted, generally, for the due process of law prescribed by the Federal and our State Constitutions.

Let us rely, as the Chief Justice recommends, upon the orderly processes of the law. To obtain them may not be easy, but certain it is that the criminal fears them, and that he laughs at "whoopee" methods. Once properly convicted, he knows that he will remain convicted. "Whoopee" simply means that the higher courts will either release him, or, what is often equivalent to release, order a new trial. Short-cut methods make lively reading—and fast-fleeting reputations—but to try to convict a criminal otherwise than by the due process of law is itself a crime against law and order.

British Miners and Our Own

ONCE more his Royal Highness, the Prince of Wales, is furnishing copy for the American press. The kindest interpretation of these news-stories is that they are intended to focus attention on the dreadful condition of the miners in the North British fields. They may succeed in doing that, but to some of us the contrast which they point between a rich young man, supported at the expense of the public, and starving miners brought to that condition by Governmental neglect, is too poignant.

However, we are in no condition to cast a stone.

What we have permitted in the way of violation of constitutional and of human rights, particularly in Pennsylvania and in West Virginia, has never been equaled, we think, in any country, by supposition civilized. A somewhat hopeful sign was revealed a few weeks ago when a union miner recovered damages for false arrest. It would have been more hopeful, however, had the Governor of that State ordered an investigation of his constabulary, when the false arrest was brought to his attention. What he did was to refer the complaint to the head of the constabulary. Thereafter he rested in the easy consciousness that he had done all that was required by the sad exigences of the case.

Some industrial evils in this country can be cured by statute. Others will continue to grow worse under the prevailing system which does not readily permit an owner to know how his mill is conducted, or his mine. Mr. Charles Schwab—now on his 161st trip to Europe—never knew what was happening in one of his mills until the sad news was broken by some Senators who, chancing to drop into town, could not help noting frightful abuses; and that in advance of an investigation. Law is good, but personal interest is better.

We Conspiratorial Catholics

G. K. CHESTERTON

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I CAME across, more or less indirectly, the other day a lady of educated and even elegant pretensions, of the sort whom her foes would call luxurious and her friends cultured, who happened to mention a certain small West Country town in England, and added with a sort of hiss that it contained "a nest of Roman Catholics."

This apparently referred to a family with which I happened to be acquainted. The lady then said, her voice changing to a deep note of doom, "God alone knows what is said and done behind those closed doors."

On hearing this stimulating speculation, my mind went back to what I remembered of the household in question, which was largely concerned with macaroons, and a little girl who rightly persuaded herself that I could eat an almost unlimited number of them. But when I contrasted that memory with that vision, it was brought suddenly and stunningly to my mind what a vast abyss still yawns between us and many of our fellow men, and what extraordinary ideas are still entertained about us by people who walk about the world without keepers or strait-waistcoats, and are apparently, on all other subjects, sane.

It is doubtless true, and theologically sound, to say that God alone knows what goes on in Catholic homes; as it is to say that God alone knows what goes on in Protestant heads. I do not know why a Catholic's doors should be any more closed than anybody else's doors; the habit is not unusual in persons of all philosophical beliefs when retiring for the night; and on other occasions depends on the weather and the individual taste. But even those who would find it difficult to believe that an ordinary Catholic is so eccentric as to bolt and padlock himself in the drawing room or the smoking room, whenever he strolls into those apartments, do really have a haunting idea that it is more conceivable of a Catholic than of a Calvinistic Methodist or a Plymouth Brother.

There does remain the stale savor of a sort of sensational romance about us; as if we were all foreign counts and conspirators; and the really interesting fact is that this absurd melodrama can be found among educated people; though now rather in an educated individual than in an educated class. The world still pays us this wild and imaginative compliment; of imagining that we are much less ordinary than we really are.

The argument, of course, is the one with which we are wearily familiar in twenty other aspects; the argument that because the evidence against us cannot be produced it must have been concealed.

It is obvious that Roman Catholics do not generally shout to each other the arrangements of a St. Bartholomew massacre across the public streets; and the only deduction any reasonable man can draw is that they do it behind closed doors.

It is but seldom that the project of burning down Chi-

cago is proclaimed in large letters on the cover of AMERICA; so what possible deduction can there be, except that the signals are given at the private tea-table by means of a symbolical alphabet of macaroons?

It would be an exaggeration to say that it is my daily habit to leap upon aged Jews in Fleet Street and tear out their teeth; so, given my admitted monomania on the subject, it only remains to suppose that my private house is fitted up like a torture-chamber for this mode of medieval dentistry.

Catholic crimes are not plotted in public, so it stands to reason that they must be plotted in private. There is indeed a third remote and theoretical alternative; that they are not plotted anywhere; but it is unreasonable to expect our fellow-countrymen to suggest anything so fanciful as that.

Now this mysterious delusion, still far commoner than many suppose even in England, and covering whole interior spaces of America, happens to be another illustration of what I have been suggesting here in several recent articles; the fact that those who are always digging and prying for secret things about us have never even glanced at the most self-evident things about themselves.

We have only to ask ourselves, with a sort of shudder, what would have been said if we really had confessed to conspiracy as shamelessly as half our accusers have confessed to it themselves. What in the world would be said, either in America or in Europe, if we really had behaved like a secret society, in places where our enemies' groups cannot even deny that they are secret societies? What in the world would happen if a Catholic Congress at Glasgow or Leeds really consisted entirely of hooded and white-robed delegates, all with their faces covered and their names unknown, looking out of slits in their ghastly masks of white? Yet this was, until just lately, the rigid routine of the great American organization to destroy Catholicism; an organization which recently threatened to seize all government in America.

What would have been said if there really was a definite, recognized, but entirely unknown thing called "The Secret of the Catholics"; as there has been for long past a recognized but unknown reality called "The Secret of the Freemasons?"

I daresay a great deal involved in such things is mere harmless foolery. But if we had done such things, would our critics have said it was harmless foolery? Suppose we had started to spread the propaganda of the Faith by means of a movement called "Know Nothing," because we were in the habit of always shaking our heads and shrugging our shoulders and swearing that we knew nothing of the Faith we meant to spread. Suppose our veneration for the dignity of St. Peter were wholly and solely a veneration for the denial of St. Peter; and we

used it as a sort of motto or password to swear that we knew not Christ. Yet that was admittedly the policy of a whole political movement in America, which aimed at destroying the citizenship of Catholics.

Suppose that the Mafia and all the murderous secret associations of the Continent had been notoriously working on the Catholic side, instead of the other side. Should we ever have heard the last of it? Would not the world have rung with indignant denunciation of a disgrace clinging to all our conduct, and a treason that must never be forgot? Yet these things are done constantly, and at regular intervals, and right down to the present day, by the Anti-Catholic parties; and it is never thought necessary to recall them, or say a word of apology for them, in the writings of any Anti-Catholic partisan. It would be just our Jesuitical way to dare to look over hedges, when everybody else is only stealing horses.

In short, what I recently said of bigotry is even more true of secrecy. In so far as there is something merely antiquated about a certain type of doctrinal narrowness, it is much more characteristic of Dayton, Tenn., than of Louvain or Rome. And in the same way, insofar as there is something antiquated about all these antics in masks and cloaks, it has been much more characteristic of the Ku Klux Klan than of the Jesuits. Indeed, this sort of Protestant is a figure of old-fashioned melodrama in a double sense and in a double aspect. He is antiquated in the plots he attributes to us and in the plots that he practises himself.

As regards the latter, it is probable that the whole world will discover this fact a long time before he does. The anti-clerical will go on playing solemnly the pranks of Cagliostro, like a medium still blindfolded in broad daylight; and will open his mouth in mysteries long after everybody in the world is completely illuminated about the Illuminati.

And through the almost half-witted humor of the American society which seemed to consist entirely of beginning as many words as possible with KL, has been rather abruptly toned down by a reaction of relative sanity, I have no doubt that there is still many a noble Nordic fellow going about hugging himself over the happy secret that he is a Kleagle or a Klemperor, long after everybody has ceased to klare a klam whether he is or not.

On the political side the power of these conspiracies has been practically broken in both continents; in Italy by the Fascists and in America by a rally of reasonable and public-spirited leaders of both political parties. But the point of historical interest remains; that it was the very people who accused us of mummery and mystery who surrounded all their secularizing activities with far more fantastic mysteries and mummeries; that they had not even the manhood to fight an ancient ritual with the appearance of republican simplicity, but boasted of hiding everything in a sort of comic complexity; even when there was nothing to hide.

By this time, such movements as the Ku Klux Klan have very little left which can be hidden or which is worth hiding; and it is therefore probable that our ro-

mantic curiosity about them will be considerably colder than their undying romantic curiosity about us. The Protestant lady will continue to resent the fact that God does not share with her His knowledge of the terrible significance of tea and macaroons in the Catholic home. But we shall probably, in the future, feel a fainter and fainter interest in whatever it is that Kleagles do behind closed, or perhaps I should say behind Klosed Doors.

Mary Kate Writes Another Letter

CATHAL O'BYRNE

DEAR Mother:

You asked me to tell you something of the churches in New York, but before I start out to do that same I must tell you a story, and as the story has to do with my attending morning Mass at one of the same and said churches I'm thinking for me to start telling it now would be timely.

Well, to begin, I have a friend, "which I will not deceive you, her name is Harris." Now, I can almost hear you laughing, but, believe it or not, that really is my friend's name,—Betty Harris—and she says that as far as she knows, she isn't even distantly related to Sairey Gamp's imaginary and unforgettably most amusing familiar. How I became acquainted with her is my story. And here it is.

Somehow, one morning after another, I took notice of her in church. I can tell you nothing of the why or the wherefore of it, but I did. And when you come to think of it, isn't it strange how, without rhyme or reason, your fancy will pick out one person for notice, of all the hundreds in a whole churchful of people. It may be a reverent manner, a certain devout attitude, a tilt of the head, a glimpse of a profile, and perfect strangers will impress themselves on you by some simple little trait, and the impression will remain, to be associated with them, and remembered ever after.

That's what happened with myself and Betty Harris.

And, so, mother dear, on two consecutive mornings it chanced that we were leaving the church at exactly the same moment and, passing out, I held the swinging door open for the woman who had caught my wayward fancy, and on another morning, when she held it open for me, I thanked her, and said "Good morning," pleasantly, I hope, and as we descended the steps, without more ado, we fell to talking, and off we went, step for step chatting away together, as if we had been reared at the foot of the same bed, until we reached the subway entrance.

During our short walk we exchanged confidences, and she had time to tell me that her name was Betty Harris, that she lived alone with her mother, who was born in Ireland, of course, and not only that, but, where, do you think, mother dear, of all places under heaven of the clouds, but over beyond at Kilbeggan. So you may quit talking! Her mother's name was O'Sullivan, and they have lashin's and leavin's of friends among the O'Sullivans of Skeeheen-a-Shee-Rinka. When I told her that the name of the place meant "The Little Bush of the

Dancing Fairies" she laughed merrily, but for all that I think I saw tears behind the laughter, for she said "Ah, dear Ireland, how little we know of it, after all."

She told me, also, that she worked in one of the large department stores in the city, and, if I were to give you a million guesses mother, I'm sure you couldn't guess, during a month of Sundays, in what capacity she is employed. She is a *detective*, and her principal duty is to watch out for the poor misguided people who are tempted to steal the things that they cannot afford to buy.

It seemed to me a sorrowful kind of occupation, and I said so, but if you thought for a moment that being brought into close contact with the failings and frailties of poor human beings had hardened the heart of Betty Harris or lessened her faith in human nature, your thought would beguile you into making a very grave mistake.

What is she like, I think I hear you asking. Well, indeed, mother, I could hardly tell except by giving you a very vague and general outline. She's plump and not very tall, dresses nicely, with particular attention to dainty little details, and is neat as pins in paper. She might be any age from twenty to forty, healthy and wholesome and good to look at, with the whitest teeth you ever saw, black hair, and eyes, that for me at least, "hold the blue of remembered Irish skies." She's good natured, I know by the way she laughs, and refined, you can tell that by her voice, good, without being goody-good, sensible, and, naturally, light-hearted, for, of course, as you know, "the good are always merry except by an evil chance."

So, there's for you, now, mother, a very incomplete and sketchy pen picture of my brand-new friend, (of course, I have often met and spoken with her since) whom I seem to have known and loved for many's the long, dear day.

And what a busy person she is, to be sure. She runs in to Mass, that's how she puts it, every morning on her way down town. On occasions, she told me, she teaches catechism to a class of public-school children and prepares them for Confirmation. She is a member of the Altar Society, and belongs to a sewing circle that makes vestments and church linens for missions and needy parishes. She does lots of other things, she said, "in her spare time" (if you don't mind), and one night every week in the fine weather she takes her mother for a bus ride away down through the heart of the big city—"Because her mother loves to see the lights."

Did ever you hear anything dearer than that in all your born days? Can't you see the two of them? And if I have to say another word of recommendation for her to you after that, 'tis the poor hand I made at picking out a mother for myself. That's all.

When I told her I could make Irish lace she laughed and clapped her hands like a delighted child.

"You're hired," said she, "And you can start work any minute. Your hours will be what you choose to make them, and your pay will be the blessing of some poor omadaun of a priest in the wilds of Alaska or some other such outlandish place."

"Omadaun!" I gasped. "Do you know what you are

saying? Do you know what the Gaelic word means?"

"A fool," said she, "And what else are they? God's fools, if you will have it so, but fools nevertheless. Burying themselves for life, of their own free will, in such places when they could be sitting in comfortable rooms, with steam heat, electric light, books, telephones and all the trimmings in New York, Boston, Chicago, or any other civilized city that would be to their minds. Oh, you'll have to begin by being very modest, let me tell you, young lady" said she, her blue eyes dancing, "for that's not all the Gaelic I know. I can bless myself in Irish."

And she did. Right there and then, where we stood at the corner of West Ninety-sixth Street and Broadway, she marked herself to grace with the sweet-sounding Gaelic blessing for all the world to see, or, at least, the fair share of it that was hurrying by at that some moment.

"'Tis you are my share o' the world and my friend forever," I said in Gaelic, putting English on the words after, so that she might understand.

"Child dear," she said, "you are like a fragrant, fresh breeze from your own green Irish hills on Broadway this morning, but you mustn't be taking people to your heart so at first sight, you may be disillusioned and disappointed."

"I'll be risking it," said I, "especially on this occasion."

She laughed and put her arm through mine where we stood.

About her job, when I spoke to her of the sorrowful side of it, she said: "Well, it would be sad and sorrowful enough, I suppose, if we didn't remember that in this world 'tis human beings we have to deal with and not angels. And, when you come to think of it, if the same angels, who had heaven and everything they could wish for without the asking, if even they couldn't behave themselves 'tis hard to find fault with poor humans, who have not only the World and the Flesh and You-Know-Who, but, as we are told, Powers and Principalities, to contend against. So, keeping that in mind what can one do but pity the poor things, and, while endeavoring to do justice all round, to try and show them a little sympathy, while leading them from the error of their ways."

Laughingly it was all said, and, maybe, it doesn't sound quite orthodox, I never did pretend to understand the rights and wrongs of such things, but, all the while there seemed to be a little "Will-'O-the-Wisp," that I would call Charity, darting in and out among the words, like a shuttle, weaving them into the warp and woof of refined gold that went to the making of the kindly, generous, understanding and sympathetic heart of Betty Harris.

"Mary Kate Morrissey," she said, holding out her hand, "you have been a joy and an inspiration to me this morning, and we are not strangers. 'There is a bond between us that dates before this day!' so we must be friends. This is not good-bye. Here's my phone number. Give me a call, and you must come out and see my little Irish mother. But be warned in time, you'll be questioned to death about Kilbeggan, the O'Sullivans and Skeheen-a-Shee-Rinka. Tell your uncle and aunt

I'm coming out to see them, and, so, good-bye now, and God bless you."

"My seven-thousand blessing on yourself, dear friend," I said, "and may your road prosper with you."

With a merry smile and wave of her hand she disappeared, as the apparently never-to-be-sated maw of the monster called the Subway received her and swallowed her down.

Looking over the paper that very morning when I got home I saw where a young girl had written to the editor complaining of the loneliness of the big city and the difficulty she found in making friends. "Dear help her!" I said to myself. "'Tis a thousand pities she wouldn't try

going to Mass of a morning, maybe it would bring her the great, good fortune of having her meet a Betty Harris, also."

But here I am, mother, dear, at the end of my tether and not one word have I said, no more if it were a sin, of the churches you asked me to write about. But on their Rock foundations, and this is literally true in Manhattan, they'll last until my next letter. "Fair and easy goes far in a day," so, I won't take up any more of your time now.

Aunt Una and Uncle Ned sent best love, as does, from a warm heart, you own

MARY KATE.

An Apologetic Bureau in Every State

PATRICK F. SCANLAN

Managing Editor, Brooklyn Tablet

THE political campaign is over, but campaign talks are not. At least a dozen times, and in different places, within the past two months I have come across individual Catholics and groups distinguished for their position in religion, letters, and finance, in business, social and professional activity, talking about the recent acrimonious political harlequinade and discussing the causes and after-effects of the intense prejudices revealed.

Serious and studious Catholics, quite a few, have just discovered to their amazement that bigotry is still rife and they intend to remedy the situation. A meeting of one group of well-meaning laymen broke up in disagreement the other evening when an ardent Holy Name man, surprised at the general lack of knowledge on current Catholic events, pointedly asked, "How many here regularly read a Catholic paper?" The talk, however, is widespread; in fact, so much so that at least six new Catholic organizations will be started during the year, two new publications outside of the usual annual seven missionary ones will be founded, and Communion-breakfast orators will grow very expensive.

Now, many of those who are going to fill the breach usually make two errors, one of omission and one of commission. The first is an apparent ignorance of the fact that there actually exists a group of Catholic agencies and men who for years have been working at, studying and accomplishing things along the very lines now spoken of and have been doing it rather unostentatiously and without fuss, but with little outside help. The second error, the one of commission, is that the philosophy, psychology, diagnosis and remedy suggested are, to my mind, "the bunk." This brief paper will discuss both points and make a practical and constructive suggestion. A pardonable reference by the writer to himself will be found in the paragraphs that follow. The attempt is made to show forth conditions with which I am personally familiar.

I help edit a Catholic weekly which has a circulation of about 55,000 and a general reading clientele of about 200,000. It is, I am informed, a business and editorial success. Several thousand readers are outside the diocese

in which it is printed and at least 500 non-Catholics read it regularly. Besides producing a sixteen-page paper, which aims to promote, preserve and propagate Catholicism in a direct and modern way, and besides fostering a more practical and intelligent devotion to the things that count, I, like many editors of Catholic papers, have looked upon my position as a special opportunity to influence, in a fair way, non-Catholics and all public agencies.

There is scarcely a public man in the city of Brooklyn that doesn't know of the *Tablet*. The four daily papers—and no city has fairer ones or ones which, despite their faults, print more news of Catholic affairs—and many of the local and town weeklies, know our office. The dailies not only get information and cooperation here, but they usually get an answer whenever the Church is attacked. The editor of our largest paper, when he sees the writer, frequently salutes him, "Well, are we behaving ourselves?" Commendation, when due, also goes out. Non-Catholics likewise know this office. The mailing files contain letters and letters of individuals, many of them prominent non-Catholics, who get in touch with us when they receive a marked copy with a special article pertaining to their line of activity. During the recent political campaign over 1,000 solicited letters of information went to dozens of people and papers; close to 100 communications, either with my signature or that of some one else here, were printed in the secular press.

Let me put down a few brief incidents, taken out of a great many similar contributions to the cause which but recently came out of this office.

A. A nationally known writer—and an agnostic—on a local paper, visited here over a year ago. She said she had a series of articles on Mexico, by Roberto Habermann (an adept propagandist), which largely reflected on the Catholic Church. She had tried to get someone to write a reply, but was unsuccessful. The task was undertaken. For six nights the debate occupied several columns of space in a local daily. A rebuttal was announced. Mr. Habermann withdrew but his opponent did not. As a

writer, Mr. Habermann has not been heard of since.

B. The New York *World* apologized for printing a Spanish "fablegram" about an irate father shooting six nuns. The withdrawal was brought about by my writing a letter to *Editor and Publisher*, which printed it and with comment. At the same time the New York *American* withdrew an Austrian article which said that Msgr. Seipel and the Cardinal Archbishop had attended and approved a modern dance exhibition.

C. A New York priest clipped and sent in a syndicated article, which had appeared in many dailies and was frightfully blasphemous. The matter was taken up with the syndicate's head. He expressed regret for the publication, pronounced agreement with our position, and stated he was informing contributors along the line we suggested.

D. Two days after election William Starr Myers, of Princeton, in a lecture reported by the Brooklyn *Daily Eagle*, stated that the election results in Massachusetts and Rhode Island showed Catholic bigotry had offset the Protestant brand in other States. Two days later the same paper printed a lengthy reply from my office, clearly repudiating the professor. Ten Catholic papers and eight dailies reprinted it. Copies of it were sent to editors on over 100 secular dailies, so as to nail reprinting of such an unfair article. The publication of the letter, moreover, brought five letters from the Press Club in Washington, and a kindly gentleman's offer to subscribe for twenty well-known non-Catholics.

E. A very warm attack on a large New York daily brought its circulation manager over the bridge on an investigation quest. The millionaire owner of the paper two days later invited us to dinner. The paper has only slightly reformed, but it could be worse.

F. A wealthy Protestant reader sent in ten subscriptions last week for ten members of his church "who greatly misunderstand the Catholics." In the same week the reprinting of a letter which appeared in the secular press encouraged a priest in Kansas and a layman in Ohio to give their local dailies subscriptions, the editors having shown an interest.

Many similar and recent instances could be given. Retractions and corrections, etc., are here in abundance. Let it suffice to say that editors and public men know there is someone checking things up, that information can and will be imparted—letters in the press from here seldom provoke a reply—and Catholics are made more alert and self-possessed. The Bishop and clergy, and a large part of the laity of this diocese, give hearty co-operation to the paper and its work. Non-Catholics as well as Catholics respect outspokenness and an uncompromising attitude. It is not necessary to trim, or lie on your stomach, or have a "let-us-alone" philosophy, or inferiority complex, to get along. People may not agree with you, but they appreciate a little militant spirit, a sturdy profession of truth or opinion, and one who prefers working to sleeping.

None of this is given in a spirit of braggadocio. The point is that other papers and editors are doing the same type of work. And all agree that much more could be

done by themselves. The election result which has—and justly—pained so many was in a way a tribute to our press. At least 10,000,000 non-Catholics were not kept from voting for Mr. Smith by anti-Catholic prejudice, despite the floods of literature and sermons, the so-called Protestant heritage. The secular press, almost as one, denounced anti-Catholic propaganda.

Ten years ago things would have been much worse. Mr. Smith would probably have been shot either during or after his militant address in Oklahoma if he had delivered it some years back. If those discussing the election want something to examine, let them find out why our Government permits its mail department to circulate, at considerable loss, the most defamatory and scurrilous publications; why the Radio Board gives permits to un-American and un-Christian calumniators; why men in the Senate, holding campaign positions, can circulate and bless what they call "hot stuff." After this matter has been settled a general investigation of our Government's attitude towards Mr. Calles and his crimes will be in order. . . .

The second part of this treatise is concerned with an error of commission. Our well-wishers use any number of arguments premised on the "American Mind," "the psychology of non-Catholics," "the terrible atmosphere in our land," etc., as if one could definitely prognosticate or write one general prescription applicable to the whole country. There is no such thing as the American Mind, any more than there is an American food, or soap, or tie. There are thousands of American minds. Conditions vary in different States and many places in individual States. There is no Protestant psychology, any more than there are uniform atmospheric conditions in our land. Those who sit down to prescribe a remedy based on "the American Mind," or "non-Catholic psychology," are theorists undertaking a task which will lead nowhere. They are apt to wind up like the expert double-entry bookkeeper who was arrested last week for going in the wrong direction on a one-way street.

And now for the remedy.

We are concerned with two classes of people: Catholics and non-Catholics. The clergy, for the most part, reach only Catholics. It is their duty spiritually to fortify and religiously instruct the laity. It is their opportunity to help make men better, women purer, children nobler, in a word to mould characters who will not succumb to the paganism so active in professional, literary, political, industrial and social life today. It is their privilege to send forth lay missionaries who besides saving their souls will by good example reflect credit on the Church. Moreover, the development of an intelligent laity which will be able to uphold, defend and explain their belief, is a function which many priests accept and do well. Make no mistake, the conservation and preservation of the Catholic people's faith today is no simple task. A zealous and learned priest last week told me that in a census he discovered close to 200 fallen-away Catholics for whom, it seems, he can do nothing. (Note: None of them are Italians.) Irreligion is all about us.

The other great section of the American people is non-

Catholic. How are they to be affected, aside from the good life, noble carriage or intelligent ability of the individual layman? There is the spoken word, the radio, and the written word. The written word generally reaches more, and is more valuable because it is read slowly and, if it appeals, several times, and can be passed on in original shape to others. Here, then, is our modern weapon. Its possibilities are numerous. It can be spread far and wide, it can be printed in numerous languages, it can be issued in every part of the country and from a local point, it can affect our fellow non-Catholics as well as Catholics.

In the United States we have about 100 Catholic papers. Some of them are strong, some of them are weak. Some are well edited, well financed and well supported; others are not. Taken together, they are the machinery in a magnificent organization to be used for the preaching of the truth.

But the minds of the American people differ all over the land. The non-Catholic in New York has a different attitude toward the Church than the non-Catholic in Alabama, and the non-Catholic in Harlem has a different attitude than the non-Catholic on Long Island. The Yank in Maine, the Swede in the Northwest, the German in Milwaukee, the Orangeman in Philadelphia, all hold different ideas and maybe prejudices. The offices of these newspapers can all be transformed, as some have been, into apologetic bureaus, in which intelligent men are working, who see and live under the symptoms, who know their people and their fellow-citizens, and are familiar with the local press and public leaders, and who above all things are not afraid of work. Moreover, they appreciate the value of "tactics"; for what calls for forceful action in New York may call for something else in Gulfport, Miss.

Now here is something for the consideration of those clerical and lay, rich and poor, educated and uneducated people, who think about and discuss recent events. Give these editors the proper help and give them money, and they will do the rest. We will have a Georgia Laymen's Association in every State in the land, and that without forming a single new society. Instead of looking for new organizations, we use what we have.

When I hear a most solemn discussion over an N. C. W. C. News Service annual deficit of \$30,000, or hear the Catholic Press Association begging \$40,000 for a Literary Awards Foundation, I weep. We can build magnificent churches and schools, but when it comes to doing something for the Catholic Press of the country—the greatest power for influencing non-Catholic Americans and a sure force for making Catholics intelligent champions of the Church—we talk in pennies. Mexico now knows the story of poor foresight. Let us talk of the spiritual and intellectual progress and forget the material and money figures for awhile.

A committee of Bishops, priests, and laymen, could in fifty minutes survey our assets, outline a program for correlating all our press into one agency and accomplish something. Let us put it down as a fact that we usually get just what we deserve.

Witchcraft, Old and New

DANIEL J. MCKENNA

TERROR of the unseen dies hard. Even while we flatter ourselves with the belief that civilization has dispelled at least the grosser aspects of superstition, a man is slain in Pennsylvania because he "bewitched" a neighbor and then refused to remove the spell. The murder of Nelson D. Rehmeier, at Shrewsbury, has disclosed the extent to which this intellectual throwback has permeated the community. Within a few miles of the most sophisticated part of the country appears a neighborhood in which innumerable persons believe in, practise, and rely upon spells and charms for baneful or beneficent purposes.

Nor are these Pennsylvanians the only persons who still cling to a belief in magic. The matter is really as deep as human nature and it is unfair to place the stigma of superstition upon any one locality or class of people. Leaving out of consideration those of us who still preserve comparatively innocuous beliefs in the peril of broken mirrors and spilled salt, omitting the colored devotees of Voodoo, which is African paganism and not true witchcraft, and ignoring the adherents to Spiritism, which Montague Summers asserts to be a modern variant of the older cult of witchcraft, there still remain, in all the countries of the world, persons who believe in the danger of sorcery as firmly as did the Puritans. The Pennsylvania case is remarkable, in that it resulted in actual murder, but Summers has collected a number of less serious instances within recent years.

As late as the seventeenth century, the belief in witchcraft was universal. From the peasant in his thatched hut to the royal witch-hunter at Holyrood, there was scarcely a questioning voice.

If the butter failed to form in the churn, if the children suffered from spasms, if the domestic beasts sickened, if a fog imperiled the royal frigate, sorcery was to blame. Every neighborhood, rural or urban, contained one or more persons accused of undue familiarity with the Powers of Darkness. Usually, the accused was a friendless old woman, "crazed in her intellectuals." Occasionally, the cry of "witch" formed a convenient pretext for religious or political persecution. But, only too frequently—and this cannot surprise anyone familiar with the perversity of the criminal—the witch or wizard was guilty as far as human intent and effort can make guilt possible.

In other words, if the witches did not actually fly to the sabbat on twigs of straw or engage in loathsome preternatural rites with the devil, many of them firmly believed that they *could* do so and spent their worthless lives in making the attempt. And where preternatural malice failed, they still had the mundane instruments of poison and steel.

In the course of years, a well-settled technique in the detection of witchcraft was developed. First of all, it was necessary to find a victim, usually some poor, ignorant, childish harriidan, living in a hovel, the last survivor of her generation, with no companion except a pet beast.

Very occasionally, a well-to-do person might be accused and executed, as Euphemia Macalzean, the daughter of Lord Cliftonhall. This was the exception rather than the rule and those of the gentry who dabbled in sorcery usually had the luck of Bothwell in the time of James VI, of Scotland, who escaped while his underlings perished.

The accusation frequently was inspired by deliberate malice. A person unfamiliar with police work can hardly appreciate the espionage of malicious neighbors. In the seventeenth century, neighborhood hatred had a ready and appalling outlet. The Glover case, in 1688, is an illustration.

The Goodwins, a well-to-do Boston family, employed a girl named Glover as laundress. The eldest of the four Goodwin children accused the Glover girl of stealing some of the linen. Mrs. Glover, the mother of the laundress, was a poor Irishwoman, who could not speak English very well and who was a Roman Catholic—surely offenses enough in that day and place to condemn her unheard. Hutchinson called her “a wild Irish woman of bad character” but as far as can be seen, her badness was no more than a natural resentment at a slander.

She reproached one of the Goodwin children and “gave the child harsh language.” The Goodwin children immediately began to pretend that they were bewitched, just as did Anne Putnam four years later at Salem. Anne at least has the merit of later confessing her deception, which the Goodwins have not. Among the various supernatural annoyances to which the Goodwins said they were subjected was one, which, if true, would be of value in estimating the literary preferences and attainments of His Lowness. “They were struck dead at the sight of the assembly’s catechism, Cotton Mather’s ‘Milk for Babes,’ and some other good books”—Who would not be?—“but could read the Oxford Jests, Popish and Quaker books and the Common Prayer, without any difficulties.” Mrs. Glover was given some kind of a mental examination and was declared sane, and hanged. Cotton Mather has this to say of her: “She own’d herself a Roman Catholick; and she could recite her Pater Noster in Latin very readily; but there was one Clause or two alwaies too hard for her, whereof she said, ‘She could not repeat it, if she might have all the world.’” This reported inability to pray without a mistake is interesting because similar instances occur in many other cases. The correct way for a witch to pray was *backwards*.

Assuming that the suspect was lodged in jail, the next step was an examination for the mark which Satan was believed to place upon the body of every witch who accepted his dominion. This was the most revolting detail of the whole process. Suffice it to say that superstition declared the mark to be insensible to pain and that as long as it was not located, the witch would not confess. The pins used in this horrible probing are still to be seen at the Salem court-house. Sooner or later, a wen or other disfiguration would be found which would serve the purpose. Exhausted nerves would be slow to register the pain caused by repeated jabs and guilt would be established.

Torture, legally in Scotland, illegally in England, was

used also to compel confessions. These confessions were hardly necessary for conviction, in view of the fanatical state of mind of the community, but they were valuable to such experts as King James and Cotton Mather, in that they gave experimental proof to what otherwise would have been mere theory. Matthew Hopkins, one of the most depraved beings that ever disgraced humanity, became a professional witchhunter and called himself “Witchfinder-General of the Whole Kingdom.” He and others like him developed the technique of pricking and torture to a high degree, so that, with the aid of some safe and judicious blackmail, they were able to make a neat fortune. Those who paid, lived. The poor or the miserly danced on air.

The trial seldom lasted long. The judge charged the jury according to the awful generalities of Lord Hale, who said that there were certainly witches because the Scriptures mentioned them and because England and all other countries had passed laws against them. Only a few days were allowed between the sentence and execution, in England by the rope, in Scotland by fire.

In all fairness to the bench, one must remember that its occupants were but men of their time. The conservatism for which lawyers are notorious is, after all, a necessary balance wheel to the body politic. Furthermore, as education progressed, the judges began to overcome the credulity of the Tudor and Stuart periods. Lord Jeffreys himself, in spite of all the abuse heaped upon him for his treatment of political prisoners, was humane enough to procure acquittals of witches tried before him, in spite of prejudiced juries. The last *certain* conviction for witchcraft occurred in 1712, before Lord Chief Justice Powell, who throughout the trial scoffed at the evidence and who obtained a pardon from the Crown for the woman whom he had been required technically to sentence to death.

Among the ignorant populace, the fear of witches long remained vigorous, even in some places unto the present day, as has been seen so tragically in Pennsylvania. Those of us of Irish blood may obtain some satisfaction from the knowledge that the peasantry of that country was relatively immune from the bloodthirsty fear of witchcraft which disgraced other lands. Even when Protestant England and Scotland were reeking with the blood of condemned sorcerers, Catholic Ireland had few cases, except among the Protestant invaders themselves. The Catholic Irish were satisfied to believe in the gentler “good people” or fairies.

Most of the witchcraft trials were judicial murders. Many of the victims were insane. Many were condemned through malicious perjury. Many went to the gallows because of confessions extorted by literally hellish cruelties. Many were burnt solely because popular prejudice required a victim.

In the whole nasty business, only one consoling fact appears. There actually were wretches who did try to be witches and who, in addition to superstitious orgies, indulged in rites too obscene and horrible even to be mentioned. John Buchan, in his novel “Witch Wood,” a work which is as fine an historical novel of Scotland as

anything written by Stevenson or Scott, barely hints at some of these rites. If these religious perverts, for the basic idea of witchcraft was the worship of Satan instead of God, did not succeed in their purpose, it was through no lack of malice or intent, but solely because a merciful God restrained the Powers of Darkness. Furthermore, the good old criminal trades of poisoner and bravo were practised on the side. For whatever satisfaction may be derived from it, it is well to remember that many of the executed witches received no more than their due, at least morally speaking.

But even so grim a topic as sorcery had a humorous side. Consider, for example, the henpecked husband of Anna Eve, who expired under the torture of Leipzig, in 1660. When George Eve was told of the death of his strong-minded wife, he walked away "with a smiling face and lissom step." Or take the case of Ann Cole, of Hartford, Conn., who became entranced and spoke of strange things in a dialect akin to that made famous by Weber and Fields. As Increase Mather expressed it, she exactly imitated "the Dutch tone in the pronunciation of English." I wonder whether any of the modern Pennsylvania witches do the same.

FANTASTIC DUET

Where shall I find her—
My wandering maid?

*Ferns cover
Your dear dead lover,
Over and over.*

Oh, where shall I find her?
Oh, where is she laid?

*She lies in the wood where
Her weary feet came.*

Lost—sighing—
Sobbing and crying—
Then gently dying!

*As she was dying she
Whispered your name.*

Thick are the branches.
Lost is the way.

*Lost for ever!
Spite your endeavor
You'll find it never!*

Dark grows the wood at
The end of the day.

*The sorrowful fairies
Will lay her to rest.*

*Ferns cover
My dear dead lover
Over and over.*

*Flowers in her fingers and
Flowers at her breast.*

THEODORE MAYNARD.

Education

Agencies of Adult Education

RAYMOND J. GRAY, S.J.

THE investigations sponsored by the Carnegie Corporation of New York and more recent studies show that a spontaneous adult-education movement was taking place in the United States long before the majority of professional educators became conscious of it. Most significant to thinking persons was the incredible magnitude assumed by this latest educational phenomenon.

Nowhere was the newly discovered situation more complex or more disquieting than in the case of the private correspondence schools. Although no official list of such institutions existed, carefully conducted inquiries disclosed the fact that as early as 1924 there were in the country some 350 schools with an annual enrolment of 2,000,000 men and women. The importance of these figures became evident when one reflected that four times as many persons were studying in private commercial correspondence schools as there were resident students in all colleges, universities, and professional schools combined. Further it was estimated that the amount of \$70,000,000 was collected annually by these institutions, or as much as would defray the expenses of the public schools in fourteen of the smaller States of the Union. Some of these correspondence schools registered not more than 100 new students a year, but two or three, with advertising, sales, and promotion budgets amounting to \$1,000,000 or more each, had a yearly enrolment of 100,000 individuals.

The range of courses advertised by many of these institutions was so extensive as to approach the ridiculous. One school, whose catalogue was suppressed by the Government postal authorities, claimed to be equipped to instruct in 867 different subjects. Another offered 700 courses, while a third was willing to aid prospective students in any "courses which are demanded." Tuition fees ran from \$10 to \$280 per course, the average being \$40. More than four-fifths of all commercial correspondence schools were found to be operated not by a body of experienced teachers but by private individuals. Even the majority of so-called "colleges" and "universities" (many of them chartered) were discovered to be nothing more than a man—sometimes highly educated, more often not—assisted by his wife or a friend who corrected papers or mailed out previously prepared answers. A relatively small number of bona fide institutions existed, generally owned and controlled by stock companies with a large staff and a larger capital, but many of these were interested rather in making money than in properly instructing their students.

To raise the educational standards of the better schools as well as to protect the public from fraudulent enterprises, a National Home Study Council has been formed with offices at 839 Seventeenth Street, N. W., Washington, D. C. The Council is prepared to supply reliable detailed information on this subject, and should be consulted by those who desire to undertake correspondence study.

Mr. Noffsinger, who is responsible for this section of the Carnegie survey, gives the following interesting description of the typical correspondence student:

He is a young man twenty-six years old, away from formal schooling for ten years, probably married and living in a town of less than 100,000 population in a State with superior educational facilities. He is engaged in business or industry or in some semi-skilled occupation and has gone far enough to appreciate the fact that the unskilled worker in every line is handicapped. In casting about for guidance in his field of major interest he sees an advertisement of a correspondence course in a popular magazine, assuring him that that way lies success, if it does not promise him fabulous fortune. In response to his letter of inquiry he is bombarded with high-powered sales letters and literature sent by special delivery and timed to arrive at his home on Sunday morning when his wife will see it and they can discuss his future. If he be able to withstand the inducements thus held out provided he enrolls within a few days, he decides to forego the golden opportunity just in time to meet a personal representative of some other school who is skilled in handling such cases and forthwith has his name signed on the dotted line.

More than half of those studying in private correspondence schools have had some high-school education; over four-fifths have gone as far as the eighth grade. About 80 per cent of the students are enrolled in vocational courses; 15 per cent take courses in personal efficiency (applied psychology, memory training, public speaking, etc.); only 5 per cent choose cultural and liberal-arts courses. The normal mortality in this kind of instruction is appalling since 94 per cent of the persons enrolled fail to complete courses requiring a year's effort, though the average is higher for shorter courses.

More consoling is the situation in the public evening schools. The enrollment in these institutions grew from 134,778 in 1910 to 943,442 in 1924 (the latest year for which figures are available). This represents the remarkable increase of 600 per cent. During the same period the enrolment in public day high schools increased only 200 per cent. But it must be remembered that the day high schools with over 3,000,000 students include almost half the young people of high-school age, whereas there are probably 25,000,000 persons in the country who could profit from attendance at evening schools. Hence the results so far obtained, though very encouraging, leave much to be desired. On the other hand, it is well to note that there are more persons in this one agency of adult education—the public evening schools—than there are students in all the junior and senior colleges and universities throughout the land.

In a recent "Bulletin" Mr. L. R. Alderman, the Government specialist in adult education, after referring to the growing interest of older persons in intellectual self-development, affirms that it is only natural that tax-payers who have provided schoolhouses and trained teachers in every section of the United States should look to the public schools for help in a matter that so vitally concerns them as this movement for adult education. He then goes on to point out how much remains to be done before this desire can be realized:

From reports received at the Bureau of Education it is found that most cities of 100,000 or more population have some kind of evening schools. In some cities the attendance is small and the number of courses offered is not large. Of cities which have a

population of between 30,000 and 100,000, 36 per cent report that they have no evening schools, while in cities having a population of between 2,500 and 10,000 an evening school is rarely found. If there is an evening school in these smaller cities, it is usually financed by some private agency. From these facts we can see that relatively only a small part of our population has access to evening schools.

Of the cities selected by Mr. Alderman for special examination Los Angeles was found to have twenty-five evening schools in 1926, with 62,630 students; Buffalo, which has had evening schools for over thirty years, had 28,000 persons in thirty-three institutions. Gary, Ind., had nineteen schools and 12,000 students—but these figures represent one-sixth of the adult population of that city; Ithaca, N. Y.—a good example of a small community—had 700 students out of a population of 18,000.

A unique feature of the Gary plan is that the university classes are taught by instructors of the University of Indiana and other universities. This university work is of the same nature, and merits the same credits, as work done by resident students of the State university. It is interesting to observe that of the 325 persons enrolled in the university classes and lectures in 1924-25, 234 or more than two-thirds received credits toward a degree. Most of these made the high grades of "A" or "B." Thus ambitious young men or women, while earning their living, may complete the first two years of college in three years of evening study. After which, if they attend the university in residence for two years, they may obtain a university degree five years after graduation from high school at little or no expense to their families.

Of private evening schools the best attended are those of the Y. M. C. A., which for a number of years has been conducting over 300 schools with an enrolment of approximately 100,000. Between 1919 and 1925 the Knights of Columbus, who have since largely discontinued their evening schools, annually enrolled an average of over 64,000 students. There are no existing figures on the number of adults studying in private commercial evening schools, but these institutions together with other groups such as the Y. W. C. A., and the Hebrew Associations probably care for between 150,000 and 200,000 persons. As in the public evening schools, most of these students prefer to follow vocational courses, though interest in cultural subjects appears to be increasing.

The fourth important type of adult education in the strict sense of the word is that carried on by higher institutions of learning under the title of university extension. It was formerly held that universities were establishments that had no direct relation to the great masses of humanity. People had to prepare themselves and come to the university; it was undignified for the university to go to the people. Our own times have witnessed a change in this attitude. The Carnegie survey revealed the fact that there were some 200,000 enrolled in university extension work. And this estimate is corroborated by more recent Government statistics which show 85,121 registered for correspondence courses and 130,172 in extension classes in 1926. The normal cost of instruction is moderate, averaging about \$12.80 per subject. Most of the students are elementary and secondary school

teachers who take extension courses to acquire credits toward a higher degree, but almost every calling is represented, including workers in offices, shops, and stores, in kitchens, club rooms and fields. Mr. Hail-Quest who conducted this part of the Carnegie survey thus describes the typical extension student: "She is a teacher approximately thirty years of age, interested especially in studying English, Romance languages, education, mathematics and history, either through correspondence or extension classes, and least likely to leave unfinished her work in education and history."

These four agencies of adult education, commercial correspondence schools, public and private evening schools, and university extension, attempt to furnish educational facilities to between 3,000,000 and 4,000,000 persons. Though the principal, they are not the only, agencies of adult education, as we shall see in a later article.

Sociology

The Grind of the Machine

WILLIAM B. GWINNELL

IN the work of the factory operative, feeding all day long the gluttonous maw of the automatic machine with the material it requires, there are certain outstanding aspects. One that at once strikes the attention is the wearisome repetition, the awful monotony of task, which dulls the mind, dampens ambition, and puts a premium on patient mediocrity over alert skill and training and energy. A survey of certain automobile plants, it is said, indicated that seventy per cent of the employes could be fitted into their jobs by three days' training or less. When all that is required of the workers is a sufficient degree of stolid endurance and a certain persistent faithfulness, and a limited education and lack of special training do not constitute a drawback, then such workers are reduced to a dead level of mediocrity, repulsive to our American longing for individuality and progress. Another aspect is the stimulation of social unrest. The lack of incentive and mental nutriment in the daily task, its utter sameness, breeds intense dissatisfaction, a constant restlessness that is one source of a marked labor-turnover in certain lines of industry. That restlessness and dissatisfaction furthermore leave the mind open for the entrance for half-baked, yet plausible, social theories, which are eagerly grasped as promising a relief from what is felt to be an intolerable situation. A floating mass of labor without much outlet for ambition, turning rather aimlessly from one occupation to another, is not a good basis for a stable community life. A third aspect is the increased range of opportunities for employment that have come to the inexperienced and untrained worker.

Are there remedies that may be applied to alleviate the evil effects springing out of the use of automatic machinery? In general, it may be said that the progress of invention, more scientific work methods, will unquestionably aid in the direction of making automatic-machine workers less of mere feeders of material to

machines, more of inspectors and operators intelligently responsible for the good working of the machines and the excellence of their product. Among remedies proposed which industrial executives can apply are these: that workers be shifted occasionally from one department of a plant to another to alleviate monotony of labor; that welfare work, such as luncheon, rest and recreation rooms, sports for younger workers, be further developed to promote the health and introduce more of joy, in the lives of the workers, that employe representation and shop councils be more used as a just way of recognizing the claim of the worker that he should not be a mere cog in the industrial machine.

The workers themselves can act through a more profitable use of the greater leisure that is the outcome of modern methods of production, and through more devotion to group loyalties. It is believed that the mental training and contentment, the natural outcome of work at a job demanding constant attention and intelligence, can, when such training and contentment are not afforded by work on the automatic machine, be secured instead through worthwhile pursuits in leisure hours, adult education, more wholesome and instructive entertainment, increased participation and activity in fraternal and civic societies which mingle social intercourse with a measure of public service. The necessity and advisability of this has been admirably stated by Arthur Pound in the book already mentioned: "The welfare of our people and the preservation of our institutions depend upon our educating youth to use reasonably and gloriously the growing leisure which the common use of automatic machinery has in store for humanity." A palliative to weariness and dissatisfaction is to be found in a greater development of group loyalties. In this connection the question is not so much as to whom the loyalty is directed, whether to an admired trade union, or to a well-managed corporation for whom the worker works, but rather the uplifting influence upon the worker of the belief that though his task be monotonous and humble, it is yet a factor in a great and beneficent organization.

The increasing use of the automatic machine has brought in its train consequences of marked importance, the improvement of the position of the unskilled worker as compared with the skilled craftsman, a progressive leveling of labor, the provision of a ready labor supply for the upbuilding of great manufacturing plants. Skill is being transferred from the worker to the machine. Machine tenders whose task is feeding material to a machine, or else one very simple operation on a machine, are easily taught their job. Long training, experience, expert skill, are for such work at a discount. Expansion in great manufacturing plants can be more readily effected when it can be done through automatic machinery manned by easily trained labor, than when a force of skilled mechanics must be recruited. The automatic machine is driving a distinct line of cleavage through the labor force of great corporations. When that class of machines becomes predominant in a great plant, then the rank and file of labor need exert only a limited amount of intelligence and manual dexterity, while the skill under old-style ma-

chinery formerly fairly wide-spread throughout the plant is now concentrated in the limited group of highly skilled tool-makers, engineers and executives.

But beside its consequences affecting the character of the labor force, the automatic machine has a tremendous material result which all recognize, the augmenting of the mass of commodities that flow to ultimate customers. Nor do those commodities at all merit the epithets of "cheap and nasty" which have at times been unthinkingly hurled at machine-made articles. Of recent years the influence of art upon industry has become especially noticeable. The term "industrial art" has come into vogue. Products are expected now to be not only useful but beautiful. The modern movement in the decorative arts has been termed a movement towards "machine art" for it demands simplicity of line, with a minimum of surface decoration, a demand plainly answering the requirements of machine production. This increasing beauty in articles of common use has been of great service in developing higher standards of artistic taste in the masses of our population.

Automatic machine production then has its two sides: the obverse side of benefit and advantage, its marked influence and aid in the decided advance in the productivity of labor, an advance which has raised standards of living, and given more comfort and luxury; the reverse side of disadvantage and menace, the blunting of mental alertness, the deterioration of moral fiber in the workers. Walther Rathenau, a great German, a leader of industry, and a writer of philosophic insight and high spiritual ideals, set forth most vividly in his book "In Days to Come," the contrasting sides of modern machine production: "on the technical side, the mechanized order can adequately fulfill its task, which is to nourish and maintain our teeming race. The evil of mechanization begins . . . when the movement grown irresponsible and freed from the obligations of service, debases man who should be the master, to be the slave of his own work." This Machine Age of ours is gradually forcing back the grim specter of poverty. But along with this onset on poverty, it is evident there should come also more of highly intelligent and energetic effort to eliminate those effects of modern machine production which tend to stifle joy and pride in labor, to sap ambition, and to dull the mind of the worker.

FRAGILITY

Sakura cherry-blooms emerge like wraiths;
More magical than dreams of blossoms, pale.
A resurrection beautiful as faiths,
A hoar of frost immaculate and frail.
O hush, small birds, for tall white-heaven's clouds
Are in the trees, austere and like a breath!
So delicate they bring with them their shrouds;
So brief is blossoming on the edge of death.

O beauty that is like a shaft of pain
That wounds forever, knowing that its loss
Is imminent, that in our eyes again
We look upon its splendor from the moss
And cypresses of memory, like the stain
In cherry-blooms the drift-winds chafe and toss.

JOHN LEE HIGGINS.

With Scrip and Staff

NOW that the dismal time of midyear exams is over or near over, it may be cheer the pallid victims to know that others must undergo the same trial. Lawyers, for instance, who are the examiners by preeminence of the rest of mankind, underwent a midyear test in ethics on January 26 at the hands of Mr. Charles Evans Hughes. No papers were submitted, with neat little what-would-you-if problems to be checked up on. But the inquisitor made a general review in his mind, and gave some of his findings as follows, in his address to the New York Bar Association:

We need daring and skillful surgery, as well as medicine, and it is a wise conservation that knows how to employ both.

The difficulties of cooperation are no less manifest than its needs. The very size of the Bar, with its many thousands of members in this great metropolis, is baffling. We have reason to fear that many are coming to the Bar who are unfitted to appreciate the requirements of professional duty. We have not only the problems of technical legal education, the special equipment for practice, but the greater difficulties with respect to general culture and ethical training. But this is by no means the worst phase. The example of lawyers who succeed, either despite or by the help of their misdeeds, causes the diseases of the administration of justice to spread like an epidemic. Well-meaning young practitioners are corrupted by their elders who thrive on dishonorable and unprofessional practices.

Our trouble is not simply in keeping the pestilence out of the temple, but in destroying it inside. How are we to do this, with these vast thousands of practitioners in a community where disregard of law is flaunted on every side? I believe that never at any place or never at any time has it been more difficult to maintain the standards of justice than here and now. We are grateful for the contagion of health, that the leaven of wholesome professional opinion is at work, but we must appraise the task.

Yet the examiner is far from being a pessimist. He counts on the "intensive work of small groups. We cannot have the necessary discussion and planning in great meetings, which encourage the expression of extemporized opinions and foster debate rather than a common effort to find solutions." He looks to the judges to help, and the community. But the point of his observations is the evident fact that no amount of legal ability can make up for a weak training in morals.

AS the outstanding example of a jurist devoted to ethical ideals, Mr. Hughes points out Judge Victor J. Dowling, presiding justice of the Appellate Division of the City of New York, whom he entitles "that great leader in our cooperative efforts and in improving the administration of justice," in whose Special Calendar committee "judges and lawyers have focused their wisdom and great experience on the evils of congested calendars." Judging from Justice Dowling's record, there is no surer method of preparing to pass Mr. Hughes' little midlife exams than to take abundant coaching, during the early term of one's earthly career, in the plain rules of Catholic ethics, learned before life's calendar becomes too crowded, and the pleading voice of conscience is lost in the din of conflicting personal interests.

THE Pilgrim suggests another way of conducting ethical and religious exams, by examining the candi-

date in AMERICA. A letter, explaining this particular dread procedure, was received last year from the teacher of a class at Villanova College. The letter follows:

During the recent midyear exams at Villanova, the following questions were asked at the Religion examination for Freshman Engineers.

"(a) Has the reading of AMERICA together with the class discussion awakened an interest in the current problems of the day as they affect or are affected by a Catholic viewpoint?"

"(b) Has this reading been a source of additional knowledge?"

"(c) What has been the outstanding article, editorial, or point of interest from October to February?"

"(d) Has this phase of your religion course any other reaction?"

"(a) Out of a class of 59, 51 answered this first question in the affirmative; only 2 answered in the negative. A variety of reasons were assigned. The following may be taken as typical:

"Before reading AMERICA, I took no interest in the Mexican situation. I also make it a point to read the editorials in the secular newspapers, something I never did before."

"The reading of AMERICA and especially the class discussions have brought a realization of the fact that the Catholic Church is a powerful factor in everyday life. Heretofore, I regarded the Church more or less as an agency that had little influence upon the present times, but I realize now the mistake I made."

"Since we started discussing the current topics of the day and how they affect or are affected by the Catholic viewpoint, a keen interest has developed. I know that it is not merely a passing interest, because we used to read AMERICA in Prep. School along with History and English. I did not really appreciate it then. I really feel that I am getting an enormous amount of good out of it. When I was away during the holidays, I did not fail to get the current numbers at a news store."

"(b) Forty students answered this question in the affirmative telling the various ways in which they felt that the reading of AMERICA and the class discussions following, had added to their knowledge. Thus; "I have been reading AMERICA for quite a while, but this year is the first that I have had the benefit of a class discussion. It helps to clear things up that are not quite understood and also introduces many interesting sidelights. I have learned things in the discussion that I should be unable to learn otherwise."

"(c) The article "The Immaculate Conception" by William I. Lonergan, S.J., in the first December number of AMERICA was the choice of 36 Freshmen as the outstanding article that appeared from October to February. Sixteen other students selected articles or editorials dealing with the Mexican question, three mentioned Chesterton's articles, two mentioned "When is War not a War." No other articles or editorials had more than one upholder for the position of "outstanding."

"(d) Under the question, "Has this phase of your religion course any other reaction?" a number of very enlightening responses were received which may be roughly grouped under the following headings: "A help to other Catholic reading," "awakened interest in Catholic literature," "helped me to appreciate my religion," "an urge to know more about the Catholic religion," "helped to change my life." Typical answers:

"This phase of the religion course has another reaction, for at the supper table, when the conversation is lagging, I have always some interesting discussions on religion to bring up. Therefore the reading of AMERICA not only benefits me but also my parents, and brothers and sisters."

"This part of the religion course has prompted me to read more on religion. I have read several books on religion: the Life of St. Patrick, Life of St. John, Life of Christ, Life of the Virgin Mary."

"This phase of our religion course has led me into the habit of reading good literature, something which I never really did before."

If all of AMERICA's readers are half as attentive as

these examinees of Villanova, there need be no time wasted if spent in cleaning up the old typewriter.

IN his report for the year 1927-28, just issued by President Lowell of Harvard, there are some interesting new lights on college examinations,—interesting, especially, since they reflect that tendency to return to some of the earlier traditions of Catholic colleges. In a preceding issue the Pilgrim mentioned the reversion to the small-college idea, shown in the recent adopting or residence groups at Harvard. In the Report President Lowell indicates the dissatisfaction that is felt by the more observant educators at the present time with the exactions and limitations of too artificial a credit system. This is seen in the matter of selecting candidates for admission, when standardized methods are found not to give the best results. He writes:

In former times the examinations were a fairly good measure of the candidate's ability and qualification for college work, because the boys came almost wholly from schools, for the most part local, that prepared for them systematically. But now the situation is quite different, since they come from schools all over the country, many of which are unaffected by the examinations of the College Entrance Board, and since the passing of their papers is by no means so accurate an indication of these who will profit by a college education here. The provision, therefore, requiring the admission of all candidates passing with a definite grade has not been renewed, and the Committee has been given liberty, etc.

It is the Pilgrim's prophecy that the secular colleges of this country will revert, little by little, to methods traditional in Catholic education, and long scorned as old-fashioned, until they finally face the essential question of *matter*: as to whether or not religion shall be considered as an indispensable part of their course.

WHILE pondering thus over the examinations of others, I was suddenly confronted with a little examination paper for myself alone, concocted in New Zealand, and sent to me in the form of ten questions, on widely different topics. Space forbids their reproduction in full. However, two or three of them may afford food for thought:

May I ask a few questions? Only this year I came across a few copies of AMERICA, and the learning, charity and adequate brevity of its articles give me hope that space might be found to print answers. . . . [Questions on Brownson, Mexico, and compulsory military service omitted.]

5) Is it known whether the famous wit, Father Healy of Bray, was responsible for any conversions amongst his non-Catholic friends? [Questions on the Irish Revolution, Prohibition and distilling omitted.]

9) May a Catholic, without sinning, assist at Mass where (a) a soloist airs her voice while the priest is giving Holy Communion to the people, or where *Credo* (b) is sung eleven times, *patrem* five times, *pax* sufficiently often to cause a breach of the peace, and *Amen* twenty-seven times, including the final shriek of the soprano?

10) Ought a Catholic to report these uncanonical penances to Rome in cases where the local Bishop fails to put in the boot?

Yours sincerely,

H. M. H.

Thanks for the roses and pansies, dear friend; but as to the questions, I give up. Ask me something easier.

THE PILGRIM.

Literature

The Fascination of Mystery Fiction

PAULA KURTH

EVERY bookstore, nowadays, that caters to the tastes of its patrons, possesses a separate section dedicated to mystery fiction. It is no longer necessary to inquire of the presiding genius, "Have you any murders?" The "murder" corner is conspicuously placed and the sharp eyes of devotees are quick to discover it.

Not many years ago, one enamored of mystery fiction acknowledged the fact to himself with shame and confusion, and sedulously hid it from others. Were it known that he actually found pleasure in such reading he would have been looked down upon as "low" and his literary tastes dismissed as beyond hope. But now a happier day is dawning. It has ceased to be necessary to hide a beloved horror tale in the depths of one's pocket or to disguise it in a borrowed jacket.

A fondness for mystery fiction is beginning to be considered a legitimate pleasure, and no longer is it thought disgraceful to delight in matching one's wits against Scotland Yard or the "transcendent detective" in order to discover the astute criminal. This is perhaps due to two things: the higher tone of this type of fiction as a whole, and the acknowledgment of pleasure found therein by many in the high places, for instance, Theodore Roosevelt, Woodrow Wilson and Premier Baldwin, besides many tired business men, professors, and lawyers. Mystery novels begin to hobnob quite amicably with the literary *crème* on the library tables of our intellectuals; and there is no reason why they should not do so.

It has been said that the construction and writing of a good mystery story is one of the most difficult and intricate forms of literary endeavor. This is easily granted, for, while any novice at novel-writing can stir up the ingredients, the murder, the clues, the baffled police and the detective, it takes a genius in this line to mix them in such a way as to make the whole stand invulnerable until he pulls the string. Dr. Harry Thurston Peck, in "Studies in Several Literatures," says:

A detective story composed by a man of talent, not to say of genius, is quite as worthy of our admiration as any other form of novel. In truth, its interest does not really lie in the crime which gives the writer a sort of starting point. In many of these stories the crime has occurred before the tale begins; and frequently it happens, as it were, off the stage, in accordance with the traditional precept of Horace. The real interest of a fine detective story is very largely an intellectual interest. Here we see the conflict of one acutely analytical mind with some other mind which is scarcely less acute and analytical. It is a battle of wits, a mental duel, involving close logic, a certain amount of applied psychology, and also a high degree of daring on the part of both the criminal and the man who hunts him down. Here is nothing in itself "sensational" in the popular acceptance of that word.

The form of the mystery story, therefore, provides no cause for our scorn, nor does the fact that there have been mystery stories of the dime-novel and penny-dreadful type. Every variety of literature has its black sheep, yet we do not condemn the entire species on that account; and the confirmed reader of mystery fiction soon learns the

art of discrimination and can pick and choose with the taste of an epicure.

The man who is doing the most at present to obtain the admittance of the mystery story into the circle of serious literature is G. K. Chesterton. His innocent Father Brown is one of the best of fiction detectives and his many adventures in sleuthing are as unique as they are fascinating. In the first days of the mystery story, Edgar Allan Poe did not disdain turning his hand in that direction: in fact he may be said to have originated this type of fiction and to have given it a worthy send-off in the Dupin tales.

J. Berg Esenwein, in his introduction to Carolyn Wells' excellent treatise on "The Technique of the Mystery Story," assures us that "since time out of mind, a clear and open page has ever lacked the fascination of the veiled meaning, and when some touch of the strange, the weird, and even the gruesome, has been added to the mysterious, its challenge has been the more alluring." Human nature loves mystery and the solving of it in books gives a rare sort of pleasure. As long as the reader is kept guessing, as long as the end is uncertain, so long are his eyes fastened to his book and the hours pass by unnoted. What a terrifying sensation, though, to once look up from, let us say, a most hair-raising part of Mrs. Belloc Lowndes' "Lonely House," to discover oneself alone and the wee sma' hours arrived! Then what visions of "ghoulies and ghaisties and long-leggity beasties" dance before the terrified imagination! It is the usual martyrdom suffered by the reader of mystery fiction who has allowed himself to be mesmerized by his book.

Mystery fiction may be classified under three heads: ghost stories, riddle stories, and detective stories. Of these, detective stories are both the most numerous and the most generally popular. The dean of fiction detectives is, of course, the famous Sherlock Holmes. Writing on this subject, Cecil Chesterton said: "Sir Arthur Conan Doyle is at least entitled to claim the honor of being the only novelist since Dickens, one of whose creations has become a popular proverb. A man who had not heard of Holmes would be more singular than a man who could not sign his own name." But Holmes has many brothers in the trade: Nyland Smith of the weird Fu Manchu tales, Mr. Gryce who does clever work in Anna Katherine Green's books, Sergeant Cuff of Wilkie Collins' "Moonstone," Philo Vance created by S. S. Van Dyne, and the aforementioned Father Brown are only a few of the company. Besides his sleuthing instincts and capabilities, the fiction detective must possess an appearance and idiosyncrasies that make him stand out in the memory. Thus we have a wide selection which run the gamut of individuality and personality; and the analytical powers of deduction introduced by Poe's Dupin have been made use of continually by Gaboriau's Lecoq and Leroux's Rouletabille as well as by the detectives created by English and American authors.

When De Quincey wrote his whimsical satire on "Murder as a Fine Art" he was criticized by many. Answering these criticisms in another essay he wrote:

A good many years ago, the reader may remember that I came forward in the character of a *dilettante* in murder. Perhaps

dilettante is too strong a word. *Connoisseur* is better suited to the scruples and infirmities of the public taste. I suppose there is no harm in *that*, at least. A man is not bound to put his eyes, ears, and understanding into his breeches pocket when he meets with a murder. If he is not in a downright comatose state, I suppose he must see that one murder is better than another in point of good taste. Murders have their little differences and shades of merit, as well as statues, pictures, oratorios, cameos, intaglios, or what not.

The reader who indulges in detective stories must needs agree. Some fiction murders are artistic and well thought out, while others, not content with outraging—in an abstract sort of way—the moral sense, outrage the sensibilities as well. This is especially to be deplored; for in writing, which is a deliberate action, good taste should govern all. Perhaps one of the reasons why actual murders are often so inartistic is because they are perpetrated on the spur of the moment. Those committed with malice aforethought are more apt to fulfil the conditions of a "good" murder.

It is the murder theme, necessarily presupposing the commission of a crime, which is the general favorite among detective stories, and, although it sounds incongruous, this can be treated in a most inoffensive manner. And what a wide variety of methods for getting rid of the victim is found in present-day mystery fiction! Shooting, stabbing, poison and strangulation all figure prominently; and use is made of silent bullets, icicles and paper knives, "curious Indian or Persian drugs which act instantaneously and leave no trace," and gentlemen's silk evening scarves. Scientific methods involving the use of bacteria, and strange mechanical devices are also popular provided they are not too technical in treatment. Horrors are quite allowable in mystery books, in fact they are rather expected by a large number of readers; but Poe's injunction on this point is worth remembering, namely that, when painting decayed cheeses, one should make them look as little like decayed cheeses as possible.

The mystery element is frequently introduced into books that in themselves belong to an entirely different class. This is true of Hawthorne's "Marble Faun," Scott's "Talisman," Emily Brontë's "Wuthering Heights" and Charlotte Brontë's "Jane Eyre." A modern example is the recent adventure success, "Beau Geste," in which Percival Wren made such excellent use of the mysterious.

It must be said again, the opinion is erroneous which holds that this element is scorned by all great writers. Shakespeare found it to his advantage to make use of it as he did, for example, in the Three Weird Sisters of "Macbeth." Dickens, at the end of his career, thought it not unworthy of his genius to turn his hand to a work which frankly labeled itself as a mystery book, and, death having overtaken him before its completion, his readers throughout the world have wondered ever since just how the "Mystery of Edwin Drood" would have been explained had the author been able to finish it. Two of his ghost stories, moreover, "The Signal Man" and "A Trial for Murder" are among the best of their type. Wilkie Collins, besides "The Moonstone," wrote another long mystery novel, "The Woman in White," which abounds in thrills and mysterious occurrences. Washing-

ton Irving delighted to tell ghost stories of the humorous type, and as a result we have "The Legend of Sleepy Hollow" and "The Spectre Bridegroom." Rudyard Kipling excelled in "The Phantom Rickshaw"; and even that self-conscious artist, Henry James, contributed an unforgettable horror tale in "The Turn of the Screw."

Fashions in mystery fiction change as in all forms of literature. Few people nowadays are willing to plod through the intricacies of "The Mysteries of Udolpho," yet in their day the Radcliffian romances were much in favor among thrill fanciers. But after all, the particular vogue is only a relative affair, and it is safe to prophesy that, as long as human nature remains unchanged and the adverb "why" in use, so long will mystery fiction continue to fascinate.

REVIEWS

Dollars and Sense. By CHARLES E. CARPENTER. New York: Doubleday, Doran and Company. \$2.00.

The writer is adept at grinding three or four axes at once; one a good sharp instrument, he hurls at Chase and Schlink's book "Your Money's Worth"; another, no less blunt, he flings in the direction of the Bureau of Standards at Washington, and smaller axes are ground and sent flying simultaneously at Prohibition, Government meddling in business, the American Medical Association, etc. It is quite a dexterous performance with the author talking all the while on the pursuit of creature comforts and material happiness as the "aim . . . and real goal of life." But the real purpose of the book is found in the aforesaid hatchet-throwing act, and strange to say no one seems to suffer a great deal of harm at the hands of Mr. Carpenter. While he is on the stage the author is dressed in the costume of a disciple of so-called "big" business disclosed by a side remark—"Every big business devotes more time in trying to lower its selling prices to the consumer than it does in trying to raise them," a statement that is hard to reconcile with the spectacle of the Stephenson Rubber plan in Great Britain which shot rubber prices skyward; or the ill starred attempts of our own oil interests to limit drilling and production—for what purpose?—or the recent successful and combined bopsting of copper prices a full three cents a pound, although reserves of copper on hand disclose no shortage over figures for a year ago; or the much talked of sky-rocketing of money rates. The author's objection to all Federal Bureaus and Commissions is a point worthy of fuller development, in view of the outrageous excess of both scope and jurisdiction by such bureaus of the Treasury department as the internal revenue section and the prohibition unit. Mr. Carpenter's book is readable and interesting, but not all will agree with half that he says.

P. P.

Montrose. By JOHN BUCHAN. Boston: Houghton Mifflin Company. \$5.00.

Had James Graham, Earl of Montrose, had a larger stage on which to act his life, he would have appeared as a greater man, though his virtues and his abilities would not necessarily have been greater. He gave his all to Scotland at a time when Scotland and England needed just such a champion; but all that he had and all that he did went down in the universal failure of the Stuarts under Charles II. Even as a very young man, Montrose stood out as a personality that had to be reckoned with. He was a leader of the Covenanters against the royal authority until he became convinced that the Presbyterian clergy and nobles were welding a tyranny far more intolerable than that of the Stuarts. He developed his theory of political philosophy and, with wisdom and foresight, concluded that the Presbyterian theocracy, as it may be called, led along a clear road to anarchy. Having clarified his thoughts, Montrose accepted the invitation to join the royal standard. It was then that his extraordinary genius as a military strategist manifested itself. His armies, for the most

part, consisted of a few thousand professional fighters. But he marshaled his forces, such as they were, in such amazing formations, and he marched them in such unexpected attacks and retreats that he snatched the palms of victory from the hands of more numerous and better equipped generals and armies. Montrose entered Scotland for the King disguised as a groom, with but one or two followers, and with a price on his head. Within a year, he was master of the kingdom. Eventually, he lost his last battle, was hanged on the gallows, and was dismembered. The Kirk had triumphed in Scotland, and Cromwell in England. Montrose was a greater man than either. Mr. Buchan's study of his hero is an authoritative work. He knows the topography, an essential element in understanding Montrose's career. He has a racial instinct for the Scottish tribe complexities and a keen insight into the various political and personal motives that affected the actions of the friends and enemies of Montrose. He is, moreover, a close student of military strategy and is thus able to throw clear light on the battle-scenes. Despite the fact that Mr. Buchan is a novelist, he has severely excluded imagination and emotion from his biography. For that reason, his volume makes somewhat heavy reading. The few references to Catholicism are not necessarily offensive, though they are not wholly accurate. He has a careless, and also unjust, way of referring to Alasdair Macdonald's followers as the Irish, and, what is more important, blaming the brutality of Montrose's army on them, as Irish.

F. X. T.

Tradition and the Church. By GEORGE AGIUS. Boston: The Stratford Company. \$4.00.

It is one of the distinguishing features of Catholicism that Tradition as well as the Bible is the Catholic rule of Faith. It was insistence on this that furthered the sixteenth century ecclesiastical rift. The Reformers took the Bible for the "be all and end all" of Christian Revelation. Now that Protestantism is chaotic because private, and especially modernistic, interpretation of Scripture has drifted to its logical conclusions, it is opportune that the significance of Tradition be again emphasized. Seizing this need, Dr. Agius has published his volume which treats the subject from both a dogmatic and historical viewpoint. In content it is quite comprehensive and thorough, though perhaps in parts a bit too detailed and technical for the lay reader for whom it is chiefly intended. The arrangement of the volume has necessitated some otherwise unnecessary repetitions. In view of the widespread confusion of Tradition in its Catholic sense, with the word as popularly used, more insistence might well have been placed on its formal element. It is a common error to think that a theological Tradition no whit differs from the historical traditions with which we are familiar, many of them mere legends, and that consequently it is subject to the same critical revision. Tradition, as a norm of Faith, is something both infallible and unchangeable.

W. I. L.

The Rise and Fall of New France. 2 Vols. By GEORGE M. WRONG. New York: The Macmillan Company. \$10.50.

Professor Wrong of the University of Toronto wonders at the end of his two volumes "What might have been, had the French monarchy, in its days of power, thrown energies wasted in Europe, into the task of making French half of North America." He spares no effort in presenting such a detailed record of the period as a whole, that his interested readers may agree with him that the causes leading to the overthrow of the French monarchy were responsible also for the failure to keep control of the new France on this side of the Atlantic. Of the "Jesuit Relations," to which he constantly refers, he says:

They are invaluable for the early history of New France, and some of them (those of Father Le Jeune for instance) are written in admirable literary style. From them we get intimate views of Jesuit labors and the Jesuit spirit at a time when Pascal was attacking in France Jesuit morality.

While the result of the official procedure for the canonization of the Jesuit martyrs is being awaited with eager expectancy it

is a special pleasure to find this eminent non-Catholic historian making to his readers so emphatic a manifestation of his appreciation of the sacrifices of the pioneer missionaries:

In these sacrifices were laid the foundations of a new France which, in spite of the later British conquest endures still and has never weakened in its devotion to the Faith and culture of its martyrs. . . . Deep and wide are the compensations of sacrifice. The story of the martyrs of Huronia and of the Long Sault passed into the traditions of the French in Canada and confirmed their belief in a religion which has produced so selfless a devotion.

The first of the two volumes covers the period from the earliest discoveries to Frontenac's administration as Governor General, and the second deals with the four wars with the English colonies and the surrender of New France, after the victory of the Plains of Abraham. Special mention must be made of the wealth of authorities Professor Wrong marshals for his text, and the practical manner in which he presents them at the end of each volume for the separate chapters.

T. F. M.

BOOKS AND AUTHORS

The American Campus.—When so much nonsense is characteristic of the discussion on educational problems, it is refreshing, even though one may be out of harmony with many of the author's theories and conclusions, to read a volume which is as generally sane as "Common Sense In Education" (Morrow. \$2.50) by Bernard Iddings Bell. It is a volume projected primarily to interest parents in a subject that should be one of primary concern to them though too frequently entirely neglected. The author aims to enlighten and guide parents in the recognition of the objective of education and the choice of schools and courses for their sons and daughters. Not every writer on pedagogics is bold enough to state that "the parent is after all the responsible educator—not the school, not the State," and to insist that there can be no education if religion be ignored. While he commends certain features in Catholic religious instruction of children, he is rather unjustified in some of the sweeping statements he makes about the Catholic parish-school system.

Limiting his study to undergraduate life in our universities, Robert Cooley Angell in "The Campus" (Appleton. \$2.50) offers a study of contemporary undergraduate life on our university campuses, using the University of Michigan, where he is assistant professor of sociology, as the basis, in great part, of the facts that underlie his discussion. The chief note running through the volume is that there is in our universities a marked lack of intellectual interest; that things of secondary importance are given primary value, and that all this works to the detriment of our institutions and their students. A number of subsidiary topics are naturally introduced into the volume, the author usually indicating the pros and cons affecting the various problems that he discusses, such as; campus activities, religion, fraternities, co-education, recreation, etc. The volume will chiefly interest those upon whom responsibility rests for the policies of our educational institutions. It should give serious thinkers pause to read that by actual count at Michigan "between twenty and twenty-five per cent of the students go to church on an average Sunday. About half of these are probably regular attendants, the rest very occasional ones." Though the reference mentions Michigan, it is not unlikely that student-bodies in our other large universities render no better account of their religious practices.

Magus and Ananias.—When one essays a defense of the Deity and then makes Him merely a symbol, the worth-while value of his volume is lost. This is what happens in John Wright Buckham's "The Humanity of God" (Harper. \$2.50). The sub-title describes it as "An Interpretation of the Divine Fatherhood." It is crassly evolutionary and the thesis is maintained that man has not attained to a knowledge of God but that the Godward climb still goes on. For the problems of human suffering and death the author offers only the most superficial solution. Pain has no higher purposes than to help form character. As for death, its beneficence consists in the fact that by sweeping

away "countless generations of men it thereby makes room for so many more to take their places." Are we mortal? We cannot know; we can only hope. There is a crude reference to the "absurdity" of the Trinity idea and to the extravagant and superstitious title "Mother of God" with which Catholics honor Our Lady.

An attempt to instill a little more interest into the reading of the prophet Jeremiah is responsible for "Cardinal Ideas of Jeremiah" (Macmillan. \$2.00) by Charles E. Jefferson. It is a companion volume to his "Cardinal Ideas of Isaiah." While popular in style and easily readable, since in clever fashion it includes many pertinent remarks about contemporary evils, it robs Christ of His Divinity and hence is neither orthodox Protestantism nor Catholicism. In some respects it is markedly anti-Catholic, as when it describes the Mass, confession, penances, and the invocation of the saints. The author would find it difficult to prove that "religion is more vital and powerful and beneficial in its Protestant form than in its Roman Catholic form." The mere suggestion, "Just a look at the map of the world is sufficient to prove that," is a most unscholarly way of bolstering up a crude slander and a fair indication of the author's method.

Under the title "Things To Come" (Macmillan. \$2.50) John Middleton Murry offers a new volume of religious essays, most of them reprints from the *Adelphi* and other magazines. He anticipates that by some reviewers he will be called a heretic, by others a rationalist. He maintains that he is a Christian, yet his disagreement with much that Christ taught and fundamentally with His Divinity, is obvious. For Mr. Murry, Christ is merely one of the great world heroes. He fails to see that if not literally Divine any sane analysis of Scripture must lead to the logical conclusion that He was an impostor. Mostly Mr. Murry scoffs. God, the Father, is merely a creation of Christ's intellectual processes. The volume is self-contradictory and inconsistent.

The Word of God.—Contemporary interest in Scripture, particularly in the New Testament, makes timely the publication by the Rev. John-Mary Simon, O.S.M., of the second volume of his studies of Holy Writ. "A Scripture Manual: Volume II" (Wagner. \$4.00) is, according to its subtitle, directed to the interpretation of Biblical Revelation. In content it includes an introductory study to the New Testament in general and special discussions of its constituent books. The author touches many mooted points, and though on these he has his own opinions he takes great care to emphasize that the opposite views are not without weight, and may be legitimately supported. The volume is recommended especially to the Catholic laity who desire to familiarize themselves with Biblical questions, and to have an intelligent understanding of the Catholic viewpoint regarding such problems as the date of the Gospel compositions, the rulings of the Biblical Commission on their interpretation, the synoptic problem, the canonicity of the New Testament, etc. They will also find some profitable reading and meditation material in the exegeses which the author includes of some of the Gospel texts. Various full indices add to the practical utility of the volume in the classroom or the study.

Students of the Bible who have been following the Westminster Version being made from the original Greek and Hebrew text, under the editorship of Fathers Lattey and Keating, will welcome the publication of "The Gospel According to St. Matthew" (Longmans. \$2.00) by Rev. Joseph Dean, which makes up Part I, Volume I, of the "New Testament." It will be recalled that of the four Evangelists only Mark's Gospel has thus far appeared. The present volume translates the entire Matthew account, with copious and scholarly notes and adds an instructive introductory chapter and appendix by Father Lattey. There is a discussion of the authorship, composition, and characteristics of the Gospel as well as of its Jewish traits and of the light which the writings of Irenaeus, Papias, and Eusebius throw on it. The notes show wide acquaintance with the most recent Biblical criticism, not only Catholic but non-Catholic as well.

The Snake Pit. The Mystery of the Haunted Wing and Other Stories. Time Is a Gentleman. Joseph and His Brethren. The Instrument of Destiny.

However much one may be disturbed by certain situations and themes in the novels of Sigrid Undset, one must agree that her novels are Catholic in the truest sense. Her setting is Norway before that country abandoned the ancient Church. Her people are Catholic, and are motivated by Catholic beliefs and precepts. She herself has studied her way into the Church and has become one of the great Catholic champions of the northern countries. Her work is so masterly that it has been signalized by the Nobel prize for literature. Her latest book, "The Snake Pit" (Knopf. \$2.50), forms the second volume of her tetralogy, "The Master of Hestviken," the first volume being "The Axe." It continues the story of Olav Audunsson until the death of his wife, Ingunn. It is hard, unrelieved tragedy, that sort of misery that follows from sin. But it is real, and as truthful today as it was in the fourteenth century. Judged by the two volumes already published, "The Master of Hestviken" bids fair to surpass the three-volume work "Kristin Lavransdatter." "The Snake Pit" may be read by itself, but its fuller significance arises from its relation to the other volumes.

That fiction is not an end in itself is the theory of Maurice O'Regan Fitzgerald, as expressed in the "Introduction" to his "The Mystery of the Haunted Wing and Other Stories" (Stratford. \$2.00). Under the form of fiction, the author may wisely inject cultural information into his writings. In other words, the fiction form may serve as a vehicle for education in the arts and sciences. From this viewpoint, the five stories in the volume are of high merit. They contain a great amount of information about the customs and the legends of Ireland in the days of its ancient glory. They are replete, too, with passages descriptive of Ireland's beauty. But as stories they may stand by themselves, each one of them having a most interesting and, at times, a thrilling plot, heightened by the quaintness of the recital of Sean, the Shanachee.

"Time is a Gentleman" (Macmillan. \$2.00), by Charles Goff Thomson, is simply another South Sea tale with the added irritation of jargon and dialect that must be deciphered by the reader. All the conventional trappings are in evidence and the atmosphere is rather damp and musty. The characters are a bit over-fond of long speeches. There is a strange intermingling of many nationalities: Lundu, the Malay; Mackensie Duell, an American; Sotto, a villainous half-breed; Mulvane, the Irish trader and the Chinese servant. The dialect is, at times, strangely like the patterns of Milt Gross.

H. W. Freeman's first novel, "Joseph and His Brethren" (Holt. \$2.00), has been so extravagantly praised by professional boosters that one approaches the story with anticipations that are never fully realized. A little more moderation might have been of greater service to the promising novelist and it might also have bolstered up the unsteady faith of many readers in the professional critics. Mr. Freeman, however, has told a story that is not undeserving of praise. He has shown a splendid talent for character portrayal, a power of concentration on the destinies of one family, and the focus of vision on the straightway course of the Geater folk through a period of years. It is a novel of life on a farm known as Crakenhill Hall in Suffolk. From Joseph and his half brothers the story is given its name. The first chapter arouses an interest that never wanes until the tangle is unraveled.

When a literary man tries to write a detective story the result will be something like "The Instrument of Destiny" (Bobbs-Merrill. \$2.00) by J. D. Beresford. The author of the Jacob Stahl trilogy had recourse to formula when he attempted detective fiction. A group of relatives are impatiently waiting for Fytton's death. When the sudden end arrives, one of his sons decides that it was caused by poison. Naturally, the rest of the story is devoted to the problem of determining the guilty party. The last two chapters are the most trying points for the reader. The material is trite and sensational, the account of family life in England is amusing, the finale is unpardonably unreal.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Protest

To the Editor of AMERICA:

To the review of Miss Repplier's biography of Father Marquette (AMERICA, January 19, 1929, p. 365) I submit, for obvious reasons, the following reply:

If the reviewer, F. X. T., were better acquainted with the history of Father Marquette and his times, he would not designate this biography as "a faithful record of dates and persons and events, and a balanced appraisal of character and motives." He must be deplorably ignorant "of the most authoritative studies and research previously published" on the subject, if he really thinks Miss Repplier's work "has gone beyond these in a new alignment of material." In holding that Jolliet and Marquette "established into a fact the suspicion that the Mississippi River existed," he disagrees with Miss Repplier (alack!) who on this point at least is honest enough to admit: "There was no doubt in their [Jolliet's and Marquette's] minds, or in the minds of Frontenac and Talon, that the Mississippi existed" (p. 205-206). Like a drowning man, F. X. T. frantically grasps a floating branch and says that in 1673 they "uncovered," instead of "discovered," the Mississippi River. *Risum teneatis amici?* As to the question of leadership, he seems to hold with Miss Repplier (*tant mieux!*) that "Talon proposed Joliet [Jolliet, with double 'l'] as the best leader for the Mississippi venture" (p. 102), but that "nothing can be less worth while than to dispute the respective claims of Père Marquette and Joliet" (p. 197). How conveniently a way can be found to handle the stubborn fact and to vindicate the current historical falsehood!

The reviewer says that "a controversy recently aroused by Father Steck" in his "The Jolliet-Marquette Expedition, 1673" is disposed of by Miss Repplier "in her admirably deft manner." Better say "provokingly cute" manner; it's more accurate. And she disposes of the controversy "in very few words." As a matter of fact, her "very few words" take up pages 197-208 and 258-264—in all, 453 lines, i. e., approximately 4,000 words. But "any more than a few words on the subject of this controversy are superfluous," especially since there is danger of arriving at the truth. I agree with F. X. T., however, that "the controversy settles itself by a plain statement of facts." The only trouble is that, after the facts have been plainly stated, there are writers who will insist on dexterously and insidiously concealing, obscuring, distorting, and ignoring the facts. But is the Marquette myth so important as to justify a *suppressio veri* and a *suggestio falsi*?

Hoping this communication will not remain unpublished, like the one prompted last August by the same controversy and by the same F. X. T., I conclude with the words of Miss Repplier: "Time, however, works wonders, and patience rules the world" (p. 230).

Quincy, Ill.

REV. FRANCIS BORGIA STECK, O.F.M., Ph.D.

[For obvious reasons, F. X. T. has declined to comment—Ed. AMERICA.]

Convert Figures at Home and Abroad

To the Editor of AMERICA:

An item in the issue of AMERICA for January 26 (p. 371), discusses the progress of Catholicism in England and Wales. The total Catholic population is given as 2,156,146, and the writer "assumes" the number of conversions to be about 13,000, because the figures for Liverpool are not included; the actual figures for the remaining dioceses were 12,056 for the year 1927.

It is interesting to compare these figures with the American statistics. We have, based upon the latest Catholic Directory figures, 19,689,000 Catholics. This is nine times the Catholic population in England and Wales. Putting it at its very lowest,

we, the hustling, bustling, efficient, business-like, go-getting, result-achieving nation of big things and large figures, should show at least nine times as many converts as tiny England and Wales. In other words, should we exercise merely the same zeal as our English and Welsh brethren, the figures for the United States should be nine times 13,000, or 117,000 converts in the United States for the year 1927.

But what are the actual figures of converts in this country? The latest issue of the Catholic Directory shows that we had less than 34,000 converts during the year. The cold figures prove that the English and the Welsh can teach us something in the way of making converts. Out of their small population of a couple of millions they are making 13,000 converts a year; whereas we with our nearly twenty millions of Catholics are making less than 34,000 converts a year; in other words, convert making is proceeding three and a half times faster in England and Wales than in the United States.

Pittsburgh.

(REV.) THOMAS F. COAKLEY.

"The Why of the Pledge"

To the Editor of AMERICA:

As a supplement to the splendid article, "The Why of the Pledge," in the issue of AMERICA for January 19, allow me to submit the following statement just issued by the Secretary of the Chicago Catholic Student Conference on Religious Activities, entitled "Why I Am a Total Abstainer."

1. Why not? I'm not losing a thing by abstaining. The human system can get along perfectly well without liquors.

2. I'm ahead financially. Bootleg liquor costs money—lots of it.

3. Because I want to. "No" when liquor is in sight is a declaration of independence; it develops power, grit, determination, character.

4. I don't want to take chances with a crooked sport. World Champion Barleycorn is knocking them out by the millions with his foul tactics. "He biteth like a serpent and stingeth like an adder."

5. I can help the other fellow who wants to abstain, the fellow who must keep his distance or John Barleycorn will knock him silly.

6. My Church encourages me with many indulgences. She called for volunteers and I enrolled in the troop of "Catholic Action."

7. My mother and my father think it's great. They would not advise me to do differently.

8. I am in good company, in the company of men like John the Baptist, Francis Xavier, Francis Regis, Boniface, Dominic, Josaphat and others—the pride of our race.

9. Sixty thousand of the most efficient and the most exemplary Catholics in America—the Sisterhoods—are sixty thousand arguments for me.

10. Jesus and His Blessed Mother smile their approval and give their blessing.

11. I hear the agonizing cry of my Friend from the cross, the altar, "I thirst," and I want to bring Him some relief.

Here is an array of motives, any one of which carries an effective appeal. Taken together, what can they not do?

Chicago.

J. S. R.

Diffusing Light

To the Editor of AMERICA:

I am not a Catholic, but I am a Democrat, a Protestant, and a Mason, and I believe in upholding the Constitution of our country.

It will give me pleasure, in making my rounds, to demand justice and fair play for the Catholic Church, and help in my humble way to overcome the bigotry and intolerance prevalent among a lot of our people.

My best wishes for the success of your publication, and the overcoming of religious bigotry and intolerance in our land.

Greeneville, Tenn.

H. H.

[Contributions intended for the Communication Column of AMERICA should be accompanied with the full name and address of the writer, even in cases where the author wishes only his initials or a *nom de plume* to be published.—Ed. AMERICA.]